SOCIAL STATEMENTS

OF THE UNITED LUTHERAN CHURCH IN AMERICA 1918 · 1962

FOREWORD BY RUFUS CORNELSEN

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FOREWORD

From the time of the early Christians until now there has been discussion about the proper role of the church in the social order. In the modern period interest in the problem has heightened and the debate has taken on new urgency. It poses a number of fundamental and thorny questions.

Are Christians, in the strength of the faith that forms them into the Body of Christ, moved by social concern? Is social responsibility implicit in their churchmanship? Or is it merely coincidental and perhaps quite irrelevant to their fellowship in the Gospel? How should the church relate itself to contemporary social issues? Should it work primarily through individuals, and possibly through informal associations of members? Under what circumstances, if at all, should the church act as an official body? What is the proper form and limit of such action?

To be sure, it would be presumptuous to try to answer all these questions here. Suffice it to say that while these and similar queries have been debated Christians have not been without a sense of social mission. In many ways and in varied situations their faith has informed their function

in public affairs with responsible social concern. On the official level of the church, too, there have been expressions of social responsibility. In The United Lutheran Church in America the Board of Social Missions is the official agency charged with the task of providing leadership in stimulating and guiding the church's ministry in this area.

The Board of Social Missions came into being in 1938 by action of the Eleventh Biennial Convention of the ULCA (*Minutes, pp.* 78-81, 108.) It brought together work that had previously been carried forward by three separate agencies: the Inner Mission Board, the Committee on Evangelism, and the Committee on Moral and Social Welfare. The inherent responsibility of these units was now structured in corresponding departments of the Board: Inner Missions, Evangelism, and Social Action. They were seen as constituting three dimensions of what is essentially a unified ministry.

The social action aspect of this ministry experienced a slow but sound evolution. Its preliminary official expressions came through the work of the short-lived Committee on Temperance. In 1920, two years after the formation of the ULCA, the second convention, recognizing that emphasis on such a narrow scope was insufficient, changed the name to Committee on Moral and Social Welfare, and expanded the range to include "all the larger problems and issues which affect the moral and social welfare of our people." The justification for this action was given in words that have a contemporary ring and that reveal a sound evangelical conception of the role and mission of the Christian community in the social order:

> **The Church is set by divine appointment in the midst of society. The positive diffusion of Christian influence throughout the community life is an essential part of Christian endeavor. The church's treasure, its defense, its weapon, is the Christ and the Everlasting Gospel. These it must bring to human souls in every age under constantly changing conditions of thought and life.**
>
> **The Church of today must know its own age, the conditions which confront humanity not only as individuals but**

in community, national and world groups, the currents of thought sweeping through the world and influencing its conduct. In order successfully to meet the problems which confront it in particular congregations and localities it must study these problems in the large. It is not sufficient to preach sin and grace in the abstract. It must be prepared to meet evil in its concrete, definitely organized forms. It dare not be ignorant of the great moral, social and industrial movements which from time to time develop into issues of national and worldwide significance. The church must have information and direction on these subjects in order that the full weight of moral and spiritual strength in its membership may be given to the forces that are striving for righteousness.

This broad conception of the Church's social responsibility—its Social Mission—is particularly important for the American Lutheran Church . . . as it realizes more and more clearly its responsibility and opportunity, not only for its own membership, but for the community and the entire people.

(*Minutes, 2nd Biennial Convention, ULCA,* 1920, pp. 478-79.)

The Committee on Moral and Social Welfare had an eighteen-year history. As it was never provided with a staff its work was naturally limited. It undertook some studies and issued reports that were presented to ULCA conventions. These stimulated discussion on several social issues and sometimes led to official policy declarations and resolutions calling for appropriate action. The work of the Committee was related primarily to the conventions. It was not able to undertake general education or action programs, nor to develop its emphasis through synodical and other channels of the church.

Following the organization of the Board of Social Missions some staff leadership for social action became available. This was very limited at first since the executive secretary, being the only staff person, had to divide his time among the three departments. However, with the calling of special secretaries for evangelism and inner missions he was able to give more leadership in social action. Schools of social missions

and the dissemination of information and study materials were undertaken as some first steps in the development of a program of social education. Also, several important position statements were prepared for adoption by the church.

In 1947 the Board called its first secretary for social action. In the decade that followed, the work expanded to such a degree that an associate was called, and soon thereafter provision was made for a total of three staff persons in the Department of Social Action.

During the last fifteen years social action in the ULCA has been characterized by different but related operations. One of these is the program of research and study. Projects undertaken in recent years include studies on mixed marriages, old age and survivors insurance, exemption of theological students from military training and service, marriage and divorce, seal of confession, capital punishment, and politics and armaments in a nuclear age. Two studies currently in process deal with ethics of medical practice, and church and state relations in a pluralistic society. These and similar studies have been designed to help Christians, as individuals and in groups, in light of the evangelical ethic to think through and reach decisions on some of the more urgent moral and social issues of our time.

The most basic and notable study was made in fulfillment of a 1948 convention assignment calling for "a scholarly study . . . of the Lutheran approach to Christian social responsibility . . . to school Lutherans in the Scriptural and confessional grounds of social action." (*Minutes, 16th Biennial Convention, ULCA. p.* 302.) It resulted in a three-volume symposium entitled *Christian Social Responsibility,* published in 1957, and a book in a more popular vein, *The Courage to Care,* two years later.

This study project became the basis for a thorough and widespread program in social education, which represents another aspect of the total work in social action. Since 1958 more than fifty conferences on Christian social responsibility have been held across the church in synods having approximately 80 per cent of ULCA membership. These seminar-type meetings, each averaging two to three days in length, were

structured for various levels and groups in the church, and involved more than 1,300 pastors and 1,700 laymen.

Social education programs have also been conducted in particular problem areas including world order, industrial relations, marriage and family life, and race relations. Launched in each case by a ULCA leadership training school, these programs were carried through as much as possible on synodical and local levels by means of specially planned workshops, schools, or study courses, and in cooperation with the auxiliaries of the church. Along with corresponding units of the member denominations in the National Council of Churches, the Board of Social Missions also participates in promoting certain annual social education emphases in select areas. Quite naturally all this requires the preparation, assembling and distribution of pertinent information and study materials.

In recent years a new program known as Faith and Life Institutes has been undertaken by the Board. Inspired in part by the Evangelical Academy movement in Europe, it is an effort to articulate the ethical relevance of the Christian faith to the daily life situations and responsibilities of special groups. Some institutes are designed for persons from a particular occupation or profession. Others focus on a significant social issue and bring together people with a mutual concern and responsibility in some critical area. In all cases the purpose is to help the participants explore together the questions they face in common, to reflect on the ethical dimensions of these questions, and to see them in light of the Christian view of man and society.

The orientation here is toward the layman as he sees and experiences himself in the social and economic forms of today's world. It is an effort on the part of the church to establish effective dialogue with life in the secular orders, identifying more closely with the problems and concerns of people in their daily stations. In one sense the church is present as a listening partner, deeply sensitive to the real needs of the world. On the other hand, as the issues of everyday life are opened up the church bids men pause long enough to consider these issues in the light of the Christian message. By providing for this kind of con-

frontation the Faith and Life Institutes may be helpful in leading men to commit their practical relations to the Lord of all life and to become his agents for correcting and reforming the structures of society in which they live and work.

It has been noted that the program of research and study is designed to provide guidance to Christians in their individual and group decisions on social issues by viewing both their responsibility and the issues in light of the Christian faith. The program of social education, through conferences, workshops and institutes, is related to this research and study at the same time that it operates in the more practical context of the Christian's tasks in the daily affairs of the world. Another responsibility of the Department of Social Action is the formulation of statements on social issues for consideration by conventions or by the Executive Board of the Church. Generally these statements reflect the findings of research and the positions outlined in the basic studies. The United Lutheran Church does not issue official statements as freely as some other Protestant groups. But it has spoken out, and at times notably, on a broad range of matters. It is with the express purpose of making the record of this official witness more evident that the Board of Social Missions publishes this collection of statements issued by the ULCA during its forty-four year history.

What constitutes an official social statement? By the test of what definition or set of rules does the present collection qualify? Unhappily there is no official definition or set of rules that holds for the entire life-span of the ULCA. However, there are at least two basic criteria which can be used with veracity, and these have been applied in selecting the statements included here. Accordingly, an official social statement must (1) be an expression of conviction or concern, or a statement of position or policy, or a resolution calling for corresponding action on one or more social issues, and (2) be adopted by a general convention or one or more duly authorized boards of the church.

A large majority of the statements have been adopted by ULCA conventions. Some were made official by the Executive Board, or by concurring Executive Board and Board of Social Missions actions. A few

statements adopted only by the Board of Social Missions are also included here. Apparently this Board had the authority to issue statements on its own until that right was negated by the 1954 convention of the church. (*Minutes, 19th Biennial Convention, ULCA, pp. 621, 1042.*)

What is the authority of an official statement? For whom does it speak? Do "pronouncements which state the official position of the church" commit all congregations and their members to that position? The action of a convention expresses the preponderant opinion of an officially delegated body of distinguished leaders of the several synods. It speaks officially for the whole church, but not with the authority of canon law. It represents a substantial consensus of conviction that should be taken seriously on all levels of the church, but not in the sense that individual Christians or even congregations are denied the right to hold opinions that may differ with official social policy statements. The same holds true with respect to pronouncements issued by the Executive Board between conventions. (*Ibid., p. 621.*)

The contents of this booklet have been drawn from the official records of The United Lutheran Church in America. They have been classified under twelve general headings and then arranged in chronological order under sub-topics. Special acknowledgement is due Mrs. William Scott Ellis, assistant in research and promotion for the Board, who performed the task of going through the voluminous minutes of ULCA conventions and sorting out the proper materials, as well as the careful reading and correcting of the manuscript against official documents. The Board of Social Missions is pleased to publish this collection of statements in the hope that it may highlight the record of the official social witness of the ULCA.

RUFUS CORNELSEN
DIRECTOR OF SOCIAL ACTION
BOARD OF SOCIAL MISSIONS

Roman Face: Text of all official statements as quoted from the Minutes of the ULCA

Italic Face: *Explanatory material supplied by the editors of this booklet*

SOCIAL STATEMENTS

CHRISTIAN SOCIAL RESPONSIBILITY

Under this heading are included statements that give some general expression of Christian social concern. They say something about (1) *the Church's proper policy and procedure with regard to social issues,* (2) *the primacy of relevant preaching of the Word of God, and* (3) *the importance of social and theological study as the basis for effective action.*

I. POLICY

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 418, 419.

It is not for the Church to lay down definite programs of action, or to formulate laws, and seek to impose these upon the civil authorities. This must be left to the civil powers themselves and to those in the State who are charged with the duties and responsibilities of government. But it is the right and duty of the Church to instruct its own members, and to bear testimony before all men, and especially before all rulers and legislators, concerning those principles of righteousness, and justice, and good will, and loving service, which ought to control

nations as well as individuals in their relations and dealings with each other. It is also the right and duty of the Church, as a witness for Christ and the servant of the truth, to remind men that nations as well as individuals are amenable to the eternal laws of righteousness, and responsible to God the moral Governor of the earth, who will assuredly punish them if they do not fear Him and keep His commandments, and deal justly with each other and with all men.

1944: MINUTES, 14TH BIENNIAL CONVENTION, ULCA, pp. 347, 397.

The Convention declared:

That the Church, recognizing the Christian Church as the strongest bulwark against oppression, urge its pastors and people to combat through preaching, instruction, public discussion and concerted action the growing tendency manifested in our country to curtail the liberties of the Christian man.

That in view of the increasing power manifested by organized evils in the communities of our nation, which evils can be resisted and overcome best by organized groups which recognize the destructive power of these forces, the Church hereby records its approval of the organization of Christian citizens, under proper leadership, into such groups as Christian Civic Leagues, Law and Order Societies and the like, for the purpose of studying and combating these evils to the end that they may be eliminated from their communities.

II. PROCLAMATION

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 414, 424.

The first and greatest need of the hour . . . is positive preaching on the consequences of sin and the blessings of the redemption wrought upon the cross by Christ. The preaching must relate itself to the lives

of our citizens of today. The references to sin in the epistolary literature must not be limited to Galatia and Rome but must be applied to conditions in New York, Chicago, San Francisco, and intermediate points.

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 374, 378.

We reaffirm our conviction that it is the task of the Church to proclaim principle, and to be concerned about root causes, rather than symptoms of moral evil in society, and request our pastors and lay-leaders to give further study to Dr. Greever's "Facts and Forces in the Social Order," so that we may not be tempted to substitute the legalistic regulation of life for the power of the Gospel in our efforts to make society Christian.

1940: MINUTES, 12TH BIENNIAL CONVENTION, ULCA, pp. 331, 340.

The Convention declared:

That the Church reaffirm its conviction that the one certain method of producing a better social order lies in the power of the Gospel of our Lord Jesus Christ, through the operation of the Holy Spirit, to transform lives, and through them to change social conditions.

III. STUDY

1924: MINUTES, 4TH BIENNIAL CONVENTION, ULCA, pp. 273, 274.

Our recognition of the sinfulness of the human heart in every age must not deter us, but rather stir within us the holy purpose of restudying the Word of God, the better to apply its principles to ourselves and to the age in which we live.

We recognize the importance of mutual study and conference and hence welcome the announcement of the holding of a "Christian Conference on Life and Work" at Stockholm in 1925.

We gratefully acknowledge the co-operation of the Publication Board in making possible the study books[1] which are being furnished the Church by the Committee and ask that our pastors note the appearance of these books in their calendars and use their best endeavors to introduce the study books in such ways and through such channels as may to them seem most fitting.

1932: MINUTES, 8TH BIENNIAL CONVENTION, ULCA, pp. 418, 419.

Resolved, That the outline presented above[2] be referred to the congregations and educational agencies of the United Lutheran Church for study and discussion, preferably in groups, dividing and adapting matter according to circumstances, and arranging for a sufficient number of periods, with efficient leaders, to cover the subject with due deliberation, and that we ask the Executive Board to consider the possibilities of more widespread publication of this report.

1934: MINUTES, 9TH BIENNIAL CONVENTION, ULCA, pp. 481, 482.

The Convention asked:

That the urgent request of the Church (see 1932 Minutes, page 418) to all pastors, congregations and educational agencies to conduct group study and discussion of "Facts and Forces in the Social Order" be renewed.[2]

That the Church continue its efforts, by the enlistment of editors, teachers, experienced pastors and others, to furnish practical helps for those who, moved by right principles, seek to apply them to the problems of conduct in current life.

1940: MINUTES, 12TH BIENNIAL CONVENTION, ULCA, pp. 331-32, 341.

The Convention stated:

That recognizing the importance of the study and discussion of social questions in the light of Christian faith we call upon our synods, conferences, and congregations to arrange for the holding of local institutes, forums, and discussion classes to study how the relation of man may become more in harmony with God's ideal in Christ.

1948: MINUTES, 16TH BIENNIAL CONVENTION, ULCA, pp. 302, 308, 339.

The Convention called for:

A scholarly study, which may eventuate in a definitive book, of the Lutheran approach to Christian social responsibility. This book[3] should bring together and clarify the full teachings of Scripture on this subject, the witness of our confessions thereto, and all the pertinent pronouncements of the U.L.C.A. Its chief purpose would be to school Lutherans in the Scriptural and confessional grounds for social action. A study book growing out of this definitive study would be desirable for use by laymen.[4]

1948: *Ibid.*, pp. 303, 338.

The Board of Education, we believe, should encourage our colleges to expand further their educational services off the campus so that more young people and adults not able to enroll as regular pupils may have opportunities of finding the Christian approach to the problem of our times through courses on, "The Bible," "Race Relations," "Labor-Management Relations," "Peace and the United Nations," "Christian Citizenship," "Psychology of Religious Education," "Christian Ethics," etc.

1956: MINUTES, 20TH BIENNIAL CONVENTION, ULCA, pp. 1157, 1174.

The Convention voted:

That the Board of Social Missions be given the responsibility for exploring in the United States and Canada a program of group fellowship and discussion similar in purpose to the evangelical academies developed in our sister church in Germany.

1958: MINUTES, 21ST BIENNIAL CONVENTION, ULCA, pp. 767, 782.

It is recommended that the Board of Social Missions be instructed to develop a program of Faith and Life Institutes in the United States and Canada, and that it be commended for its progress with these institutes to date.[5]

CHURCH AND STATE[6]

In 1924 the Fourth Biennial Convention of the ULCA authorized the appointment of a committee to prepare a statement on "the relationship of Church and State." (Minutes, 4th Biennial Convention, ULCA, p. 273.) After a sixteen-year history the committee requested that it be discharged on the ground that it was inadvisable for the Church to make a pronouncement on this question at a time when many changes were taking place "in the forms of government in states where the Church is now established . . ." (1940: Minutes, 12th Biennial Convention, ULCA, pp. 596-97.) The committee was respectfully discharged.

In July 1961 the Executive Board of the Church authorized the Board of Social Missions to appoint a commission "to undertake a study on church and state relations in a pluralistic society." (Executive Board Minutes, July 13-14, 1961, pp. 346-47.)

I. UNDER TOTALITARIAN RULE

1934: MINUTES, 9TH BIENNIAL CONVENTION, ULCA, pp. 474, 475.

With reference to the situation confronting Lutherans in Germany the Convention in 1934 took the following action:

To the German members of the Executive Committee of the Lutheran World Convention:

The United Lutheran Church in America, in convention assembled at Savannah, Georgia, October 17-24, 1934, looks with deep distress and grave apprehension upon the situation that has arisen in its sister churches in the land of the Reformation. It prays that, even amid the most serious perplexities and in the face of the gravest difficulties, the

members of those churches may be given grace to maintain their spiritual integrity and their allegiance to the historic faith of our Church. And it assures them that in their trials our hearts are with them and our supplications are being offered for them.

To Reichsfuehrer Adolf Hitler:

The United Lutheran Church in America, together with all other Lutheran churches throughout the world, has been greatly disturbed by the reported efforts of the leadership of the German Reichskirche to force the pastors of the German Church into the service of a political program, even at the expense of their fidelity to the historic confessions of the Church.

We of the United Lutheran Church in America, in convention assembled protest against such coercion and express the hope that the Lutheran churches of Germany may have entire freedom to proclaim the Gospel according to those confessions.

II. VATICAN RELATIONS

1940: MINUTES, 12TH BIENNIAL CONVENTION, ULCA, p. 34.

The plan announced by President Roosevelt on the eve of Christmas was designed in the interest of world peace and of righteous government in the world. It was devised also in the consciousness that these ends can be attained only on spiritual paths; mankind must have God's peace and a government that recognizes Him. It was planned furthermore in a desire to unite all American spiritual energies for these ends.

God forbid that anything should interfere with such highly conceived purposes. The plan however threatens itself by combining this unity of America's spiritual and civil authority with a single foreign spiritual and civil authority, the Vatican State.

The President is the servant of God for the nation. He is also the

servant of all the people for the nation. God and the people want peace, want it to be a spiritual peace, but do not want American spiritual principles undermined. The Pope is God's servant, but he is not God's servant for American national life. Even many American Roman Catholics do not so regard him, and certainly the great majority of Americans do not.

The inclusion of the one false element in the plan is:

(1) *Unnecessary,* since a representative American Roman Catholic might have been named who, with the other two individuals named, would see the President "from time to time."

(2) *Un-American,* since it gives official recognition to a combination of Church and State (the Vatican) which is contrary to American principles; since also it undemocratically gives pre-eminence to a minority of the American people—the one individual would be at Rome for constant consultation, the two individuals would see the President "from time to time."

(3) *Disruptive* of American unity and therefore not in harmony with the purpose of peace. Recent temporary relationships to the Vatican aroused widespread opposition, and the present plan has been hailed from authoritative sources as another step towards a permanent relationship. Rome reports the relationship as needed also for reconstruction after peace. Increasing opposition to such relationship will increasingly threaten America's unity.

(4) *A cause for suspicion* that political influences from religious sources are being exerted upon American national life.

1940: *Ibid.,* pp. 564, 565.

The Convention resolved:

That we register our approval of the action president Knubel has taken in this important matter.[7]

That we adopt the "Protest Against Vatican Relationship," as a proper statement of the position of the United Lutheran Church in America.

1940: *Ibid.*, p. 565.

That we hereby go on record as being unalterably opposed to the establishment or maintenance of any relationship to the Vatican by the United States Government or its chief executive, which might in any sense be construed as diplomatic or official.

1946: MINUTES, 15TH BIENNIAL CONVENTION, ULCA, p. 258.

The Convention resolved:

That we express our gratification to the President of the United States for the assurance which he has given to a group of representative church leaders that the appointment of a special representative to the Vatican was a temporary expedient so as to give the President the fullest opportunity to make his contribution to peace, and that it might terminate at an early date but would certainly terminate with the signing of the peace treaties.

We further recommend that a copy of this resolution be sent to the President.

1950: MINUTES, 17TH BIENNIAL CONVENTION, ULCA, pp. 877, 920.

The Convention resolved:

That The United Lutheran Church in America in convention assembled emphatically reaffirm its belief in the absolute separation of Church and State and record its unalterable opposition to the establishment of any kind of diplomatic relations, or resemblance thereto, between the United States Government and the Vatican or any other religious group.

III. PAROCHIAL SCHOOLS

1950: ADOPTED BY EXECUTIVE BOARD, ULCA. RELEASED IN 1961. RECORDED IN 1962 ULCA MINUTES.

Citizens of the United States of America enjoy under the provisions of its constitution certain high privileges of democratic life. Among these are the separation of church and state, the freedom to worship God according to the dictates of conscience, and the right to promote churches and schools for religious instruction on a voluntary basis.

Under these rich heritages the churches have developed strong organizations and have built influential schools of learning.

But in the very midst of our democratic society certain influences have been at work to vitiate the principle of separation of church and state in such ways as the determined attempts to secure authorization for the use of public funds for the support of private parochial schools.

Such efforts not only undermine the democratic principles guaranteed in the Constitution of the United States of America, but also confuse the minds of our citizenry as to their respective duties toward God and country.

It is one thing for schools of the church to enjoy privileges under our democratic form of government, but it is an entirely different issue when it is proposed that these private institutions be granted public funds for their private use. Public education is properly supported by taxation but parochial schools should not thus receive their support, since they are the property and interest of particular churches.

Any authorization for the use of public funds for parochial schools constitutes a preferment inimical to the very impartial nature of a democracy. If one group has the right to use public funds for its schools, then all groups should have the same right. This would confuse public and private education and destroy the voluntary system secured by separation of church and state.

In view of these dangers our citizens are urged to consider carefully the issues involved and to act with intelligence in the interest of the preservation of our precious democratic heritages.

IV. COOPERATION

1948: ADOPTED BY EXECUTIVE BOARD. REPORTED IN MINUTES, 16TH BIENNIAL CONVENTION, ULCA, p. 298.

The Executive Board of The United Lutheran Church in America earnestly pleads with the 1,750,000 Christian Americans in our Church to conform strictly to the food conservation measures which the President of the United States has urged upon us. The spreading, deepening hunger in Europe and Asia calls for at least these moderate sacrifices in every home. Loyal citizenship and stability of our shaken world soberly demand it. Christians above all must not shirk or fail in this test. We reverently feel that a God of compassion and love toward all mankind wills no less than this.

CITIZENSHIP

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 416, 422.

It is our conviction that Christian citizenship is a very real and tangible thing; we would therefore urge our people to exercise in their own communities the duties and prerogatives of their citizenship in an earnest and sustained effort to promote righteousness and social justice. We especially direct attention to the vices of prostitution, gambling, improper moving pictures, common dance halls, a wide open commercialized Sunday and similar flagrant evils and urge that, as Christian citizens, we exert our influence individually and through proper agencies in their suppression.

CRIME

1932: MINUTES, 8TH BIENNIAL CONVENTION, ULCA, pp. 418, 419.

The Convention resolved:

That The United Lutheran Church records its feeling of horror and shame on account of the outrageous crimes committed in recent times, of which the kidnapping and murder of the Lindbergh baby is cited as one of the most appalling; that it recognizes a general spirit of lawlessness as the background of such crimes; and that it charges its people conscientiously and actively to uphold the sacredness and the majesty of the law of the land, and to recognize and practice Christian stewardship in the strict observance of all duties involved in Christian citizenship, including proper preparation for right action at the ballot box.

ECONOMIC AFFAIRS

I. AFTER WORLD WAR I

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 415, 422.

Concerning the industrial unrest into which the United States, together with other nations of the world, has been plunged . . . it would have been miraculous and entirely contrary to the teachings of Holy Scripture or the experiences of the past, if there were no such unrest during these post world war days.

There are certain distinct signs of the times of better things ahead. It appears more or less evident that strikes and shutouts which invariably affect the general public more than either employers or employees, are at least in part to yield their sway to arbitration.

We note with grateful hearts the growing consciousness on the part of the public that questions affecting the common wealth ought to be settled by arbitration and we urgently recommend the extension of this principle, adding that such arbitration be made a matter of public record whenever possible.

II. DURING THE GREAT DEPRESSION

1932: MINUTES, 8TH BIENNIAL CONVENTION, ULCA, pp. 418, 419.

The Convention resolved:

That The United Lutheran Church hereby expresses its deepest concern on account of the distress arising from present economic conditions, especially on account of the sufferings of millions of unemployed people and those dependent upon them; and that it implores its members everywhere to use this opportunity to demonstrate the

spirit of Christ through kind, sympathetic assistance wherever it can be given; and, since such conditions as now prevail may characterize any particular economic system, it declares it to be its conviction that the practice of true Christian Brotherhood and Stewardship is the only universally effective security for economic and social justice, and points to the promotion of the same as a basic duty of the Church in seeking to remedy causes, while it gives special aid for the immediate relief of present suffering.

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 374, 378.

The Convention declared:

We affirm the evangelical principle, for the conduct of all business, that Christian brotherhood must afford the spirit, and Christian stewardship must determine the practices by which injustice is removed and mutual good will and brotherly fair-play are established, as between employers and employees, and between producers and consumers, and by which a truly moral and sound economic order must be secured.

III. AFTER WORLD WAR II

1946: ADOPTED BY EXECUTIVE BOARD AND BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 15TH BIENNIAL CONVENTION, ULCA, pp. 240-42.

The Church, as it proclaims Christian principles, provides the only complete and perfect solution for human problems. Serious tensions are arising today in the field of labor relationships. Here also Christian principles provide the solution. The United Lutheran Church in America presents these principles, commending their consideration to all who work and particularly to labor leaders, industrialists and all those directly responsible for the well-being, prosperity and peace of our nation.

A. Basic Principles

1. God's moral order recognizes no class system. In his sight all men are of eternal worth. He is no respecter of persons. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all in Christ Jesus" (Galatians 3:28).

2. In God's sight every calling, however high or humble, which contributes to human welfare, is sacred and has His blessing. "Whosoever will be chief among you, let him be your servant" (Matthew 20:27).

3. God ordained work for all. "If any would not work, neither should he eat" (II Thessalonians 3:10). Sloth is a sin against God and Man. Every able-bodied person should be engaged in some useful work and society should be so constituted as to make this possible.

4. God has abundantly provided the resources of the earth primarily for human benefit. Possessions are a sacred trust to be used not for selfish materialistic ends, but for human betterment today and in the future generations.

5. God expects all labor to be amply rewarded. This means an honest day's work for an honest day's pay and an honest day's pay for an honest day's work. "The labourer is worthy of his reward" (I Timothy 5:18).

6. Our daily bread is the gift of God. Since all our earning capacity comes from Him, man lives primarily not by what he earns but by what God gives. So we pray, "Give us this day our daily bread." What God gives should be received with thanksgiving.

7. God gives more than daily bread. Out of His love and mercy He has provided in Christ forgiveness of sin. He desires for everyone fullness of life. "I am come that they might have life and that they might have it more abundantly" (John 10:10).

8. God expects all to share the burdens of daily life. "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). He requires the strong, the privileged and the able to help the less privileged and the weak. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

9. The ultimate solution of all human conflict is not in the realm of law but in the spiritual sphere of love. There is no law perfect enough, nor human judgment wise enough in itself to solve the conflicts which arise in the selfish struggle for possessions. Not legalism but the grace of God, not contracts ultimately, but Christ's spirit of brotherhood and service in the hearts of men are the true source of blessed relationships in all human affairs.

B. Duties and Rights

As a corollary to the above Christian principles, the Church stresses certain fundamental duties which apply both to "management" and "labor." It believes and teaches that men need first of all today to discharge their duties, to themselves, their fellow-men and their God; if they have much, then to use their possessions as stewards of the gifts of God for which they will be held proportionately accountable,—if they have less, then also to use what they have as stewards of the gifts of that God who expects the man of one talent also to regard that talent as a sacred trust.

1. It is the duty of all men to work. It is the duty of all Christian men so to organize their relationships that everyone may have an opportunity for gainful employment.

2. It is the duty of every man, and every man in a Christian social order should have the opportunity, to choose his work in keeping with the abilities which God has given him.

3. It is the duty of every man to provide an adequate living for himself and his dependents. It is the duty of Christian men so to order their economic relationships that, in a world where God has provided "enough and to spare" for all, every man who is worthy and willing to work may obtain an adequate living for himself and his dependents.

4. It is the right of every man to receive a wage commensurate with his abilities and, wherever feasible, in cooperation with his co-workers, to share in the direction and management of his labors.

5. It is the duty of every man to acquire and preserve the fruits of his industry against present and future needs. The social order

should be so organized as to secure and protect every man in the rightful possession and enjoyment of the fruits of his industry.

6. It is the duty of every man to develop to the maximum, through education and training, the abilities with which God has endowed him. It should be the goal of a Christian social order to provide maximum opportunities for the education and training of all its members.

7. It is the duty of every man to provide the most favorable conditions for a happy home and family life.

8. It is the duty and right of every man to worship God according to the dictates of his own conscience. The social order should guarantee to every man complete freedom of worship.

9. It is the duty of every man to cooperate in the establishment and maintenance of government so that maximum civil liberties may be enjoyed by all with equal protection for all under the law without discrimination as to race, color or creed.

10. It is the right of every man freely to set up and to maintain, in co-operation with his fellow-men, such forms of health and accident insurance, provision for medical care, unemployment relief and insurance, and old age pensions as will provide security against the hazards of life.

11. It is the right of every man to organize with his fellow workers for collective bargaining through representatives of his own free choice.

12. It is the duty of both management and labor to accept and support conciliation and arbitration in industrial disputes.

C. What the Church Must Do

To insure the performance of these duties and rights in human society the Church in a practical way should:

1. Proclaim God as the owner, man as the steward of the earth's resources, which are not to be exploited for selfish ends.

2. Champion the just cause of every man, regardless of his social status.

3. Uphold the dignity of labor, whether of heart or hand.

4. Advocate that service to society be regarded as the standard of social worth.

5. Proclaim always that the only cure for human selfishness and greed which are the common sources of industrial controversy is the Christian spirit of sacrifice for the greater good, growing out of love for God who desires men to live in a spirit of unselfish brotherhood.

6. Insist that democracy in industry is the only foundation for economic well-being.

7. Set a good example in its own affairs, such as investments, use of labor, and remuneration for services, lest it prove subversive of the principles it proclaims.

8. Seek to develop in the Church and community mutual understanding and good will between various groups.

9. Protest the use of force, violence and sabotage by either labor or management in industrial disputes.

10. Be ready and willing to arrange for conferences of management, labor and the public to consider principles of right conduct in human relationships, should the occasion arise.

11. Encourage the promotion of community clinics, and such other co-operative enterprises as are conducive to human betterment, and economic surveys.

12. Encourage the strong to share the burdens of the weak.

13. Talk more about Duties and less about Rights. One of the spiritual weaknesses of our time, from which many of our social problems progressively multiply, comes from the debilitating notion in the minds of people, which has gained almost sanctity, that they can rest back upon things called "Rights." If men understand and do their Duty, Rights will follow, and problems will be solved.

14. Confront all men with the message of Jesus Christ, which alone satisfies the deeper human needs.

FRANCHISE

1952: ADOPTED BY BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 18TH BIENNIAL CONVENTION, ULCA, p. 792.

The Christian stewardship of life involves responsibilities as citizens. In a democracy one of the greatest privileges and obligations is that of exercising voting rights.

In the national and state elections of 1952 many important issues relating to foreign policy, civil liberties, international co-operation, economic life, rearmament, and honesty and responsibility in government will be decided. These decisions will affect the freedom, justice, and security of our nation. Christian love as a law of justice and fellowship commands us to act responsibly on these issues in the political campaigns and in our voting.

As a Board of Social Missions we call upon our people and congregations to study these issues and to vote with an understanding that God calls us to faithfulness in this area of life just as in our work, our homes, and our churches.

GAMBLING

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, p. 377.

We request pastors and church leaders to urge upon Christians the need for conscientious avoidance of everything that bears any taint of the gambling spirit; to be scrupulously careful that all money-raising efforts of their respective congregations or auxiliary organizations be scriptural and therefore above reproach in this respect; to seek the repeal of all legislation that legalizes gambling; and to use every Christian means within their power to destroy this foe, so destructive of the moral fibre of our civilization.

1956: ADOPTED BY BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 20TH BIENNIAL CONVENTION, ULCA, pp. 1127-28.

Gambling and the Christian Life

The heart of the Christian faith is the belief that Christ came to serve and to give his life as a ransom for many. That central fact guides and determines all Christian judgment about moral and social problems. We are not our own; we are bought with a price. Being joined to Christ through faith, we are to serve our fellowmen as a "little Christ."

All this is reflected in one specific ethical teaching of St. Paul that has meaning for decision about gambling. In Ephesians 4:28, St. Paul writes: "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Here the essential principle is that men are to work to produce the wherewithal to meet human need. Rather than steal, men are to give of themselves in service.

Admittedly, gambling is not often considered stealing, for usually the victim is aware of the risk he takes. However, gambling is an effort

to get for one's self, without earning it, what another possesses, and for which he usually has had to work. It is closely akin to stealing and violates the Christian teaching about work and service to the neighbor.

The commandment, "Thou shalt not covet," also makes clear the biblical teaching that men are not to seek their own material advancement at the expense of others. In contrast, gambling is an effort to gain without making commensurate contributions of work. Because gambling violates this commandment and the spirit of service, it ought to be condemned and to be held up to the closest scrutiny as to its social consequences.

In actuality, gambling has led to corruption of the police and public officials. It has led to the "fixing" of both professional and amateur athletic contests. It has provided a source of income for criminals and racketeers, thus enabling them to prey upon legitimate business enterprises. Even in time of war, gambling led to the diversion of essential war materials to perpetuate and expand the gambling enterprise. By its strange fascination some people are led to steal and commit other crimes in order to continue in its grasp. It diverts income sometimes needed for family budgets to wasteful activities. Thus gambling undermines basic social health, and strengthens both the selfish spirit in men and the criminal element in society.

It is sometimes said that small wagers in friendly games of chance are essentially harmless. These should be judged as to whether they bear the taint and spirit of gambling or not.

Of more serious import is the argument that gambling, perhaps through a lottery, is permissible if the purpose is to raise funds for needed government activities. Experience has shown that in many cases such government sponsored gambling generally leads to corruption and to the introduction of illegitimate gambling controlled by criminals.

Moreover, the effort to raise public funds by gambling usually means that those least able to pay are the ones who provide the funds. Proper taxation, on the other hand, would draw upon those best able to stand the financial burden of needed public programs.

A third argument advanced by the supporters of gambling is that

it is needed to provide funds for charitable and religious purposes. Rather than build a sound basis of support in the understanding of human need and the love of man for God and neighbor, a short cut is used that stimulates a person's desire for selfish gain as the basis for raising funds. Such a step is a sure way to destroy the basis for long-range charitable undertakings. It is an obvious denial of Christian responsibility, and will weaken the sense of vital stewardship upon which the church must depend for its real support.

It is such convictions as these which led the United Lutheran Church in America unanimously to adopt the motion:

> We request pastors and church leaders to urge upon Christians the need for conscientious avoidance of everything that bears any taint of the gambling spirit; to be scrupulously careful that all money-raising efforts of their respective congregations or auxiliary organizations be Scriptural and therefore above reproach in this respect; to seek the repeal of all legislation that legalizes gambling; and to use every . . . power to destroy this foe, so destructive of the moral fibre of our civilization.[8]

Men and women who have answered Christ's call to loving service one of the other will reject such short cuts and seek, through a deep sense of stewardship for all life's activities, to achieve the goal of mutual aid and support, and thus witness to the reality of Christian faith and community.

HUMAN RELATIONS

I. FIRST EXPRESSIONS

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 419, 422.

The Convention declared its conviction:

That the Christian law of love and justice demands that the autonomy and rights of the weaker nations should be recognized by the strong nations, that the rights of minorities, whether racial, political or religious should be respected and protected, and that freedom of religious faith and worship should be everywhere guaranteed.

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 358, 359.

The Convention resolved:

To acknowledge its due share of responsibility for the effective administration of the Gospel and all its benefits to the Negroes of the South.

1946: MINUTES, 15TH BIENNIAL CONVENTION, ULCA, pp. 461, 467.

The Convention resolved:

That we urge upon our people the practice of the principles of Christian Brotherhood in dealing with peoples of other races, color and nationalities.

II. GENERAL STATEMENT

1952: ADOPTED BY BOARD OF SOCIAL MISSIONS AND EXECUTIVE BOARD. REPORTED IN MINUTES, 18TH BIENNIAL CONVENTION, ULCA, pp. 790-92.

Since one of the disruptive forces which hinders the will of God is prejudice and discrimination in human relations, the United Lutheran Church in America sets forth the following propositions as the basis for study, discussion, experimentation, and concerted action by its congregations and members.

Christian Principles

The Word of God, which the Church proclaims, reveals the righteous judgment of God upon sinful man, and sets forth the distinctive power of Christ to redeem him.

1. God the Father is the Creator of all mankind. We are made in His likeness. In the light of the common creation of all men, differences in physical characteristics or social background are only of incidental importance.

2. God condemns all injustice, all hatred, all abuse and persecution of men. His judgment is revealed in the moral sickness of all men and in the torn fabric of our common life.

3. God's atoning grace embraces every man. Through His Son, Jesus Christ, God offers redemption to all. Christ died for all mankind. All men have equal worth in God's sight.

4. Forgiveness through the Cross restores men to fellowship with God. Through the remission of sins the way is opened to reconciliation between men. The love of Jesus Christ, as revealed in the Cross, leads men to the deepest kind of human fellowship and mutual service. By the power of the Cross men can overcome prejudice, discrimination, and exploitation which sinfully distort God's order and are the basic cause of social tension.

5. God calls all men through the Gospel to Christian brotherhood.

Love, which flows from God, seeks to create justice and true community. Love for one's fellowmen is the necessary counterpart of love for God. God calls men to serve Him by serving each other.

6. In God's providence Christians, different in racial, geographical, economic, and social backgrounds, may use their differences to contribute to the total enrichment of life. No group is self-sufficient. By the exercise of justice and brotherhood men may cooperate in building true human community.

7. The abiding love of Christ, our Lord, impels us. We dare not separate ourselves from that love. Christ is the one Word of God, to whom we must listen and whom we must trust and obey in life and death. Thus Christians must face all human relationships in the spirit and power of Christ's love.

Human Rights and Responsibilities

In the light of these truths of Christian Faith the Church ought to help its people by offering a common witness to guide the individual conscience. Consistent Christian living requires that men shall seek to accord to each other the observance of the following rights and their matching responsibilities:

1. To possess and to respect the life and dignity of the human person as a child of God for whom Christ died.

2. To worship God without human distinctions in the Church, the Body of Christ.

3. To develop his God-given talents through education and cultural pursuits in order to use these talents in answer to God's call.

4. To establish a home in living space and housing conducive to a wholesome family life.

5. To occupy the place in economic life for which he is individually fitted, being free to advance therein on the basis of character and ability.

6. To share the privileges and obligations of community life, having equal access to all public services, including those related to health, education, recreation, social welfare, and transportation, and

receiving equal consideration from persons and institutions serving the public.

7. To exercise one's citizenship in elections and all the other processes of government, having freedom for inquiry, discussion and peaceful assembly, and receiving police protection and equal consideration and justice in the courts.

Propositions for Christian Action

The foregoing declaration of Christian principles in the field of human relations and the enunciation of human rights and their attendant responsibilities derived therefrom, inevitably point toward Christian action. In working out the implications of our faith we face an awesome and urgent task in overcoming the evil tensions and injustices in human relations that obedience to God requires us to challenge. Christians ought to lay the following propositions to heart:

1. *Acknowledge Our Sin*

Evil tensions and injustices resulting from racial and cultural practices must be faced before God. The unacknowledged sins of pride, fear, injustice and hatred have added a great moral peril to our present situation. Men must learn in repentance to seek God's atoning grace and renewing Spirit so that society may attain its true basis in God's order.

2. *Accept Individual Responsibility*

Each Christian must realize his moral responsibility to God for his actions affecting his neighbor. Each must examine his actions in the light of God's commands. Each must learn to show respect to all men as children of God and render justice to those with whom he deals. This obligation is crucial today in relation to members of minority groups.

3. *Begin in the Home*

Our families must nurture their members in Christian life and outlook so that people of different backgrounds are respected and treated with equal fairness and good will. Parents must be on guard neither to pass

on to their children the sins of prejudice, nor to lead them in discrimination which is unbecoming to Christians. Rather it is the duty of parents to lead their children, by precept and example, in interracial cooperation and understanding.

4. *Continue at Work*

All of us have special responsibilities in our daily work and economic activities to strive for justice for our neighbor, fair employment opportunities for all, and the removal of those economic handicaps from which minorities suffer. Christians in labor unions, business organizations, and industrial enterprises should take the lead in working for justice for oppressed groups. Minorities likewise should seek to fulfill in their employment their responsibilities to their employers and fellow-workers, and to the groups affected by their work.

5. *Rally as Citizens*

Christians have special responsibilities as citizens to make society's laws and practices conform to God's order. Many human rights in which Christians believe, especially rights as to personal safety, citizenship, education, employment, and housing, are not being extended to all men. Christian brotherhood is impeded by practices enforcing segregation. God calls for, and human justice requires, speedy changes at every level and in every area of our society.

Community self surveys, to determine the areas where basic rights are being denied and what the opportunities for remedial action are, have proved useful. Fair Employment Practices Laws have proved generally beneficial in cities and states where they have been enacted. Citizens' groups have secured fair use of educational funds, just action in the courts, and fairer treatment in press and radio for minorities. Christians should work for such constructive changes, and for public support of democratically enacted laws which conform to Christian standards.

6. *Arouse the Church*

Since the Church is the Body of Christ, it must free itself from those cultural patterns of prejudice and discrimination which persist in our

society and must manifest in its own life the principles and attitudes of Jesus. The Church must seek to be true to its own nature as a community of children of God inclusive of every race, nation, and class who confess Christ as Lord.

The Church's agencies and institutions should seek to serve all people fairly without distinction because of racial or cultural background. All its congregations should be centers of action to develop Christian fellowship across human barriers, and to instill the spirit of equality and Christian brotherhood. To this end the United Lutheran Church in America calls its pastors and people to earnest study and remedial action.

III. AFTER THE SUPREME COURT DECISION

1956: MINUTES, 20TH BIENNIAL CONVENTION, ULCA, pp. 1261, 1262.

The ULCA, recognizing its deep involvement in the moral crisis confronting the U.S.A. in the current controversy over desegregation occasioned by the Supreme Court decision of May 17, 1954, affirms the Statement on Human Relations adopted by the Executive Board of the ULCA and the Board of Social Missions (April 1951), and calls upon all its congregations and people, exercising Christian patience and understanding, to work for the fullest realization of the objectives of that statement.

We believe that Christians have special responsibilities to keep open the channels of communication and understanding among the different groups in this controversy. Our congregations are encouraged to contribute to the solution of the problem by demonstrating in their own corporate lives the possibility of integration.

We furthermore state that due heed ought to be given the following principles by all and especially by those holding civil office, since they hold their power under God and are responsible to him for its exercise.

(1) The public school system so necessary to the maintenance of a democratic, free and just way of life, must be upheld and strengthened.

(2) All parties to the present controversy are in duty bound to follow and uphold due process of law, and to maintain public order.

IV. REAFFIRMATION AND SUPPORT

1958: MINUTES, 21ST BIENNIAL CONVENTION, ULCA, p. 1009.

Whereas, The United Lutheran Church in America is sensitive to the present challenges and opportunities in the realm of human relations and is conscious of its responsibility to provide leadership in this realm,

Therefore be it resolved that The United Lutheran Church in America commend the Board of Social Missions for its creative program directed toward improvement of race relations in harmony with the principles expressed by the 1956 convention of the church in the "Statement on Desegregation" (1956 ULCA Minutes, pp. 1125, 1258-61); and,

Be it further resolved that the Church extend to all its pastors and congregations the assurance of its continuing approval, support and prayers in the Christian implementation of these principles.

INTERNATIONAL AFFAIRS

I. KEEPING THE PEACE

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 419-20, 422.

The Convention declared its conviction:

(1) That nations, no less than individuals, are bound by the moral law, and are responsible to God the Judge of all the earth, and that He will most surely punish and ultimately destroy them if they do not deal justly, and love mercy, and walk humbly before Him.

(2) That the only true and certain way of peace and prosperity for nations as well as for individuals, is the way of repentance, and confession, and amendment of their ways, when they have sinned against God or towards each other.

(3) That the Christian law of love and justice demands that the autonomy and rights of the weaker nations should be recognized by the strong nations, that the rights of minorities, whether racial, political or religious should be respected and protected, and that freedom of religious faith and worship should be everywhere guaranteed.

(4) That the great Christian nations of the earth should use all the moral and political influence and economic pressure which they can command to stop the oppression, and persecution, and cruel treatment of Christians in the Orient, especially the Armenians.

(5) That the maintenance of great standing armies, and great navies, whether of the sea or of the air, not only imposes heavy and oppressive burdens on the people, and involves an appalling waste of the economic resources and the man power of the nations, but also constitutes a constant menace to the peace of the world.

(6) That the steps toward disarmament taken at the Conference in Washington, in which we greatly rejoice, should be followed up speedily by further efforts to induce all the nations to reduce their

armaments by mutual agreements to a purely peace basis such as would be required only for the preservation of good order and the security of life and property within their own borders.

(7) That our own nation, because of its strength and its great wealth and abounding prosperity, and because of its commanding place and influence among the nations of the earth, has special moral and international duties and responsibilities, and should take the lead, or most fully support and co-operate in all movements looking to the observance of international law, the securing of international justice and good will, the preservation of international peace, and the settlement of all disputes between nations by referring them to international courts of justice or boards of arbitration instead of by an appeal to arms.

(8) That all Christians everywhere should use all their personal influence and rights as citizens to secure the election or appointment to offices of a national character, of just and righteous men who will administer the affairs of government in such manner as will best serve the interests not only of their own people, but also of all people of whatever nation or race, and should pray unceasingly for the universal prevalence of peace and good will, that so the Church of Jesus Christ may fulfill its God-given task, the Kingdom of God may come, and His will be done.

1924: MINUTES, 4TH BIENNIAL CONVENTION, ULCA, pp. 274-76.

We believe that the time has come when it is necessary to stress the fact that nationalism and internationalism are not mutually exclusive terms, that patriotism and love of other nations and races are complementary, that the processes employed by and within the nation to secure justice, peace and stability must be employed in an ever-increasing measure in the intercourse between nations, that the arbitrament of arms must yield in an ever larger degree to the arbitrament of reason, of law and of Christian love, and that to this end Christian citizens are pledged as such to exert every effort, through the establishment of some effective agency, to further justice and good will in their own

country and in the commonwealth of nations. We believe that the Lutheran World Convention can contribute materially to the furtherance of world peace and petition it to consider this problem.

Holding these fundamental principles we recognize the fact that sin is still in the world and that nations might be unwarrantably incited to attack and invade our nation and therefore we believe that in accordance with the teaching of Article XVI of the Augsburg Confession and Article I of the Constitution of the United States, Christians may engage in just war and act as soldiers.

1930: MINUTES, 7TH BIENNIAL CONVENTION, ULCA, pp. 115-16.

1. The United Lutheran Church in America in Convention assembled at Milwaukee, Wisc., hereby declares its profound gratitude to Almighty God for every advance which is being made toward the realization of a permanent peace among the nations of the earth.

2. We believe that the material losses of war, the fears engendered, the consequent hatreds and immeasurable suffering and sorrow resultant from international conflicts make war a devastating calamity for both victor and vanquished.

3. We further believe that through the growth of public confidence in the agencies and instruments for international peace the way can be opened, under the providence of God, for the substitution of the peaceful processes of adjudication and arbitration in place of armed conflict in the settlement of international disputes.

4. We therefore resolve to call upon the whole Christian Church to further the realization of this great hope by bringing the Gospel of our Lord Jesus Christ to bear upon the hearts of men, that they may learn to love peace and pursue it in a spirit of patient forgiveness and willing self-sacrifice after the example of our Lord Jesus Christ.

5. We further resolve to call upon all men as citizens of their respective lands to regard it as a solemn obligation of their citizenship to support in every way the forces which are working for a permanent peace among the nations of the world.

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 373-74, 377-78.

We reaffirm our devotion to the cause of peace, and urge upon our people their full co-operation in the adoption of measures designed to create the will to peace; and to this end we recommend to our people the thoughtful and prayerful consideration of the following possible methods of avoiding war, and request the educational agencies of our Church to provide material on these and kindred themes in their treatment of the cause of peace,

(1) mandatory neutrality legislation

(2) removal of munition manufacture from private industry

(3) limitation of military expenditure

(4) popular referendum before our country can enter war, except in case of invasion.

We deprecate the growing militaristic spirit of many nations and call upon our constituency, to be often in penitent prayer to the Prince of Peace to have mercy upon the world's erring peoples and to lead them in paths of peace and world brotherhood.

1952: ADOPTED BY BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 18TH BIENNIAL CONVENTION, ULCA, pp. 785-86.

The Board of Social Missions, meeting in a time of confusion and debate over issues of foreign policy vital to world peace, calls upon members of The United Lutheran Church in America to give renewed attention to their responsibilities as Christian citizens in this crisis.

1. We call attention to the constitutional traditional principle, held by the United States and Canada, that military authority must be subordinate and obedient to the civilian power of government, and we urge our people to reaffirm our support of that principle.

2. We reaffirm the policy that our governments "must lead the way in reversing the mad trend toward a third world war." We reject the concept of a preventive war.

3. We urge our people in the United States to write immediately to their senators and congressmen urging affirmative and speedy action on the request from India for food grains to avert famine and mass starvation. We believe that this action will contribute to world stability and peace.

4. We urge our people in the United States and Canada to study carefully and support action on the program of technical assistance to underdeveloped countries in order that the living standards of poverty-stricken people may be raised. This is also important to the peace and political stability of the world.

5. We believe that the following five proposals of Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, should be brought to the attention of our people and the governments of the United States and Canada:

> "a) The United States and the other Atlantic Pact nations should submit a general report to the United Nations on their abnormal military preparations and the reasons why these preparations appear to them unavoidable.
>
> "b) The United States and the nations associated with us should invite impartial international scrutiny of our armed forces on foreign soil by calling for the use of United Nations' Peace Observer Commissions.
>
> "c) The United States and other nations must continue to recognize the authority of the United Nations to determine what measures shall be taken to oppose aggression.
>
> "d) The United States, while considering rearmament unavoidable, must demonstrate constant readiness to settle international disputes by negotiations and reconciliation.
>
> "e) The United States must work to bring all armaments under international regulation and control."

II. CONSCIENTIOUS OBJECTION

1940: MINUTES, 12TH BIENNIAL CONVENTION, ULCA, pp. 138, 345.

The position of The United Lutheran Church in America, based upon the Scriptures and interpreted by its Confessions, may be summarized as follows:

(a) It is the function of the Christian Church to proclaim the Gospel of Redemption and Peace.

(b) It is the duty of the Christian citizen to obey and support lawful government. Concerning such duty we hold—what is plainly taught by Scripture and stated in the Church's Confessions—, that "lawful civil ordinances are good works of God, . . . it is right for Christians to bear civil office, to sit as judges, . . . to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath . . . save only when commanded to sin, for then they ought to obey God rather than man." Augsburg Confession, Article XVI. Romans 13: 1-7; I Peter 2:13-17; Titus 3:1; Matthew 22:17-21; Acts 5:29.

(c) We hold not only that a justifiable war may be possible, but that the Christian citizen is in duty bound to bear arms and to offer his life if need be in defense of his country.

(d) We believe that the conscience of the individual, informed and inspired by the Word of God, is the final authority in determining conduct. Acts 5:29. Conscientiousness is one of the essential virtues of good citizenship. Therefore, under this evangelical principle of freedom of conscience we recognize the individual right to conscientious objection to service in a war. Such recognition does not imply the Church's approval of such conscientious objection but does proclaim its devotion and respect for the Scriptural principle of the supreme moral responsibility of the individual conscience. Acts 5:29. As the exponent and defender of Christian principle the Church must respect and safeguard the right of the Christian in his exercise of that responsibility. The obvious difficulties involved, such as the abuse of the

principle by hypocrites using conscience as a cloak for cowardice, does not excuse the Church from its sacred obligation of defending the principle at stake. They do challenge the Church to special care in judging the spirit and motives of those who may call upon the Church for safeguarding in such a position. They also challenge all Christians to a heart-searching study of what the Word of God and the witness of the Church teach concerning the duties of the Christian citizen to the State. We reiterate that duty to be loyal support and service to the nation whose protection and benefits he enjoys.

(e) Therefore we recommend that The United Lutheran Church in America provide that communicant members of our churches, who are conscientious objectors, may file with the Executive Board a written statement as to their position. Such filing shall be done through their pastors and the presidents of their synods.

1944: MINUTES, 14TH BIENNIAL CONVENTION, ULCA, pp. 347, 397.

That, while the Church does not acknowledge any legal responsibility for the support of its members who are in camps for conscientious objectors, yet it authorize the Board of Social Missions to create and establish a fund to meet the financial support of such conscientious objectors and their dependents as are not able to support themselves, such fund to be raised from sources other than money received on the Income Objective of the Church and the fund to be disbursed by the Board of Social Missions on the basis of information obtained by that Board.

1946: MINUTES, 15TH BIENNIAL CONVENTION, ULCA, pp. 461, 467.

The Convention resolved:

That the Church approve the release of conscientious objectors from Civilian Public Service Camps in the same ratio as men are being released from the armed services of the country.

That the Church urge the proper authorities that rather than maintain conscientious objectors in camps on unproductive projects their labors be utilized on farms and in other institutions where labor is sorely needed and that these men be properly compensated for such work.

That we urge Federal authorities the granting of amnesty and the restoration of civil and political rights to all men imprisoned because of conscientious objection to the war.

III. THE CHURCH AND A WORLD AT WAR

1942: MINUTES, 13TH BIENNIAL CONVENTION, ULCA, pp. 144-46, 545-46.

The world today is torn with strife which, in its roots, is the product of godlessness. God has been left out of the lives of men. Therefore, mankind is reaping the harvest of its apostasy, in judgment, discipline, and vicarious suffering. All have sinned, against each other, against themselves, and thus against God. Our world has lost its religious moorings. In too many places its mind is perplexed and its motives confused because its soul is dark. In too many places it has lost the light of the Gospel of our Lord Jesus Christ. Our struggle is not alone or primarily against flesh and blood, it is against spiritual wickedness in the high places of man's being. As a first and fundamental step toward righteousness and peace we call all people to repentance and a rededication of their lives to the will of God. In His will alone is man's peace. Men will never get right with each other until they have first gotten right with God.

The storms and agonies of war have been brought down upon the nations of the world because they have in practice denied the sovereignty of the God of Brotherhood and Good Will. This worship of self and the consequent lust for power, ruthless of the rights of others, is man's fundamental idolatry. It is a plague, born of the devil, nourished by vaunting pride, with which the Christian Church and Chris-

tian people cannot anywhere temporize. Today, after years of guilt in which all have played their part, it threatens to extinguish from the earth those ideals of freedom and human brotherhood which are the fundamentals of our faith as Christians, and are the spiritual essence of all true national life. Therefore, we call upon our own people in particular, and all Christian people in general, to dedicate themselves wholly, with every resource of heart and mind and conscience, to the defeat and destruction of this evil wherever it exists.

Since we believe God reigns, and is working out His purposes, we believe that a better world order can be born out of the present travail. We believe that although He is "afflicted in the afflictions of His people," nevertheless, He is also using the "wrath of men to praise Him"—to draw the nations together into a world family—to show their interdependence—to teach them the necessity for world co-operation. He wants His children to live together in brotherhood. These are the ideals of His Kingdom. We believe that Kingdom shall inevitably come, and that His Glory shall "cover the earth as the waters cover the sea." To that end we summon our people to an earnest, searching study of the ways and means to an enduring world peace—to a study of the implications of this goal with respect to national prerogatives, and economic privileges and religious prejudices—to a study of prerequisites, for such a goal, of world-law, world-freedom, world- justice, and an adequate world-authority, implemented with police power to maintain international tranquility. We urge every congregation to make such a study a part of its educational program in the coming year.

But a world peace will come only to men of good will. Peace is not an unconditional gift of God. It is a by-product of righteousness. Righteousness and good will are God's first goals. Peace is their flower and fruit. If enduring peace is to come to mankind it can come only to men and through men who are wholly dedicated, through faith in Christ, and by the power of His Holy Spirit, to righteousness and good will. This faith and power, bearing fruit in righteousness and good will, are the only real bases of a just and lasting peace. Therefore, all Christians are challenged as never before, by the spectacle of a world-

agony born of selfishness and hate, to cultivate in their lives the gifts of God's grace, through God's Word and Sacraments, that they may become more effective exemplars and evangelists of that righteousness and good will, which alone can produce a just and lasting peace.

The powers of evil generate special spiritual poisons to gain their end. Christians will need to be especially on guard against the passions of hate and revenge, which will inevitably arise to make men bitter and unforgiving, toward our enemies. To give these passions sway will transform any temporal victory into eternal defeat. We will then indeed win another war—in the long, dark, tragic record of man's inhumanity to man—and will lose the peace. Let all Christians pray for special Grace from God, that hatred in the days ahead may not frustrate His ends for us, and that the bright promise of a brotherly world for all mankind, now being bought at bloody cost, may not be betrayed by the spirit of revenge.

The end of the present conflict will find the war-torn peoples of the world in tragic want. The Church must be ready to bring to them a ministry of merciful help and relief in the name of Christ. Our Lutheran Church is already engaged upon such a program of help to the distressed areas of the world through Lutheran World Action. We call upon our people to a generous support of these relief programs, and to be ready to increase that support, commensurate with the growing needs of suffering peoples, in the days that lie ahead.

Great occasions call for great men. The plight of humanity today and the possibilities for the future call for great Christians and a more effective witness by the Church. Therefore, we summon our own people to a new and solemn dedication of themselves and all they have, of loyalty and love and life, for a renewed proclamation of Christ's Gospel, and a world-wide advance by His Church. We believe that God is plowing all the nations for a new Gospel harvest. The Church is confronted by an unparalleled opportunity to mold the new age after the pattern of the Kingdom of God. The time is ripe for a vigorous program of world missions. We can only seize the opportunity, as we give ourselves in sacrificial ardent witness, as we dedicate,

more generously than ever before, our earthly goods, all that we are and all that we have, to the cause of Christ's Kingdom and the conquest of the world for Him.

Finally, the paramount service the Church has to render to a world at war is to proclaim the Redemptive Love of God, and to make men, indeed, the sons of God by the power of His Holy Spirit. To that end we call upon our people, and all Christians everywhere, to renewed prayer, and the cultivation of spiritual values through the preaching of the Word of God, and the Holy Communion, as the primary means by which we may gain the vision, faith, courage and patience needed to accomplish God's holy purposes for us and for all mankind.

The Church is praying that God may swiftly send His victory and His peace to suffering mankind:

Therefore, be it resolved that we pledge to our leaders and to the men and women in the armed services of our country, at home and abroad, whatever their need, the church's wholehearted help; and that we call upon our own people and all other Christians to give their fullest measure of support, under God, and in the light of their consciences, to our country in this critical hour.

1942: MINUTES, 13TH BIENNIAL CONVENTION, ULCA, pp. 445-46, 454.

The Convention resolved:

That the Church urge all its pastors to examine prayerfully their preaching to the end that the Gospel in its fullness may be presented with increased vigor to all our people; and that the Church call upon its pastors and people to cultivate in their congregations and communities the spirit of peace and good will by exalting the Prince of Peace, engendering love for and forgiveness of enemies, respecting the personalities and the rights of peoples of other nations, races, and colors, and by giving prayerful and careful attention to the study and discussion of the bases of a just and durable peace for the nations of the earth. (See pamphlet, "A Message from the National Study Conference on the Churches and a Just and Durable Peace.")

That the Church encourage its pastors and congregations to intensify their ministry, spiritual and otherwise, to those who have been called into military service, those who have lost loved ones in the service of the nation, those who have left their homes and communities to engage in wartime production and those who have suffered privation and loss through economic changes and maladjustments.

That the Church declare to the President of the United States, the Commander in Chief of our armed forces, its unalterable opposition to the evils of the liquor traffic, particularly as they relate to those in the armed services and in war industries, recognizing fully their dangerous and injurious effects upon the youth of our country, now removed from their homes, and urge that he take the most aggressive means at his disposal to protect them against these devastating evils; and that the officers of the Church convey this action to the President.

That the Church urge our pastors in these wartime days to instruct their people and warn them regarding the social evils, now fomented by war conditions, particularly those of prostitution, intemperance, and gambling, in order that the Christ may be exalted in the individual Christian life and the menace of these evils overcome in their communities and in the nation.

IV. SHAPING THE PEACE (After World War II)

1944: MINUTES, 14TH BIENNIAL CONVENTION, ULCA, pp. 346-47, 354, 397.

The Convention resolved:

That this convention endorse the principles upon which the statement of "An Inter-Faith Declaration on World Peace" is based, namely

1. The moral law must govern world order.
2. The rights of the individual must be assured.
3. The rights of oppressed, weak or colonial peoples must be protected.
4. The rights of minorities must be secured.

5. International institutions to maintain peace with justice must be organized.
6. International economic cooperation must be developed.
7. A just social order within each state must be achieved.

That, since the declared purpose of the United Nations in the war now being waged is the achievement of political, cultural and spiritual freedom throughout the world and economic justice and a higher standard of living for all peoples, the Church urge our government to formulate in the spirit not of vengeance but of Christian justice and mercy, specific proposals for such a peace and to make them known to the governments and peoples of all lands.

Recognizing that the cessation of hostilities in Europe may come suddenly and with little warning, that the Church urge its pastors, either individually or in conjunction with other pastors, to make immediate arrangements to observe that event with a service of thanksgiving and humiliation, and a dedication to the cause of lasting peace.

That the Church approve the use by its pastors and people of all available resources in working out a definite Christian program for the readjustment of returning service men and women, uprooted industrial workers and all other persons in our nation who have become dislocated by the exigencies of war, so that they may be assisted in adjusting themselves to the normal life of their homes, congregations and communities.

1946: MINUTES, 15TH BIENNIAL CONVENTION, ULCA, pp. 460-61, 467.

In order that the Church may more effectively meet its responsibility in our day, The United Lutheran Church in America recommends:

1. That our pastors recognize as their first contribution to world order the preaching of the Gospel whereby men may be brought to repentance and faith in Jesus Christ and to constructive relations with each other in our human society.

2. That our churches, as members of a world-wide Christian

fellowship including different races, nations, and classes, give a demonstration in their own life of orderly and mutually helpful community.

3. That our people, conscious of their membership in the world-wide Christian community, seek to heal the wounds of war and lay foundations for lasting peace:

a. by praying God to cleanse their hearts from all feeling of hatred and vengeance, and to renew a right spirit within them;

b. by contributing sacrificially to the relief and rehabilitation of people in devastated areas;

c. by using every means to make the peace settlements adequate and effective for cooperative international living.

4. That our people, in their capacity as citizens, recognize in the United Nations an important means for achieving world order and contribute to its effective operation and to its progressive improvement.

5. That, our people recognize in the Commission of the Churches on International Affairs, established by the World Council of Churches in process of formation and the International Missionary Council, an important agency through which Christian testimony can be offered to the world of nations, and that the Lutheran World Federation be requested to sustain such relationships with this commission as may be deemed appropriate.

6. That, as Christian citizens, our people encourage and support particularly those activities of the United Nations which are positive and creative, such as:

a. the development of international law in order that international force may be progressively subordinate to law;

b. the reduction and regulation of national armaments by international action;

c. the promotion of respect for human rights and fundamental freedoms with full regard for the primary place of religious liberty;

d. the improvement of colonial administrations with every effort

to bring non-self-governing peoples to self-government or independence as speedily as possible;

e. the development of international economic co-operation in order that economic tensions among nations may be relieved.

7. That parish programs of study and action place appropriate and continuing emphasis upon membership in the world Christian community and upon Christian responsibility to the world of nations.

8. That our people, in their effort to make God's power decisive in their own lives and in the life of the world, seek full reliance upon the spiritual resources which God places at their disposal in Jesus Christ.

V. UNIVERSAL MILITARY TRAINING

1944: MINUTES, 14TH BIENNIAL CONVENTION, ULCA, pp. 347, 354.

Since the future military needs of our country will be known better after the war and when peace plans have been adopted, be it

Resolved, that the Church petition the government to postpone action, until after the war, on universal military training of males, between the ages of 17 and 21 years, for one year. The Convention further resolved:

That the Church protest any proposal by our national government to conscript women as being conducive to the further demoralization of the home and the family.

1952: ADOPTED BY BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 18TH BIENNIAL CONVENTION, ULCA, pp. 786-88.

In the present critical international situation, the United States has deemed it necessary to rearm in order that it might be able to negotiate with the communist powers from a position of comparable strength. Also in the event of further aggression the United States having re-

armed would be able to fulfill its obligations under the Charter of the United Nations. To this end the Selective Service Law was extended and is known as Public Law 51. The 82nd Congress named this the Universal Military Training and Service Act.

In continuing the draft the Congress of the United States provided for a new program of universal military training. Congressional approval of the broad outline for a UMT program drawn up by the National Security Training Commission is necessary before it can be put into effect. The Congress must act within 45 legislative days after it reconvenes in January.

The Board of Social Mission on November 13, 1947 recorded its opposition to the then pending Congressional Bill Hr-4278 on UMT for the following reasons: "(a) that it will not contribute to the real defense of our country, (b) that the exorbitant cost could better be used for other means of national defense, and, (c) that it is contrary to the best interests of democracy."

It is important now to examine the new proposals submitted to the 82nd Congress and make recommendations on them to the people of our Church. To this end we present the following judgments for the guidance of the Church.

1. We believe that at the governmental level the best hope for peace lies in strengthening the United Nations as an instrument of collective security and of creative development in world health, agricultural and industrial life, and moral and political strength.

2. We recognize that in the present world situation the United States has decided to rearm in order that measures of collective security may be undertaken by the United Nations. Some form of draft appears to be necessary to achieve that end.

3. We are convinced that universal military training is not the best way to advance the above policies.

   a. The decision to raise and maintain standing military forces of from three-and-a-half to four million men will make it impossible to undertake UMT on anything more than a token basis. All available young men will be required for the regular

services. Each of the armed services is planning its UMT program on the basis of one instructor to every two trainees. Again an existing manpower shortage will be complicated by the initiation of this program. In a time of shortages of building materials and military material, UMT will create a further drain for its new facilities.

b. The training program outlined by the National Security Training Commission continually emphasizes that the six months of UMT can only serve as an orientation period for military life, inculcate the sense of responsible citizenship, and lay the "elementary" basis for further detailed training in the reserves. In itself it will be ineffective as a strictly military measure and depends upon its completion in the reserves for its justification. However no effective reserve program is in existence, and Congress is still struggling with legislation in that regard. It is unwise to depend for long-range military power upon a program still to be formulated and enacted.

c. The history of permanent universal military training in other countries (i.e. Germany in World Wars I and II, Japan and France in World War II) indicates that this system is no guarantee of military victory. The military asks for it because it will provide them with a sustained source of manpower without the necessity for justifying its need as in the case of the selective service feature of the present law which must be renewed by Congress. Admittedly, the fluctuations in public sentiment that forced the rapid demobilization of our armed forces after World War II made the formulation and execution of national policy very difficult. Nevertheless, we believe a more vital and dynamic national policy will be maintained if it has to be regularly referred to Congress for action. We prefer the calculated risk of a failure of public and congressional responsibility to the dangers of military bureaucracy.

d. Another doubt persists in our minds. Will the training given in UMT and the reserves provide us with militarily efficient forces? Some skills will be learned but will these skills be outmoded by technical developments? We note that some military experts disapprove of UMT because it will not produce a military "force-in-being."

4. Above all, as Christians, we are opposed to a permanent system of universal military training because it tends to fasten upon the nation a militaristic spirit that would, in our judgment, undermine our democratic and moral standards.

a. The Commission views the adoption of UMT as important in that it emphasizes to all young men that "armed conflict . . . has ever been endemic in the world." In the judgment of the Commission, "Too often their early education has failed to impart to them a clear awareness of their implicit obligation to bear arms, to pledge their lives to duty and country. Its sudden revelation as a hard fact in time of crisis has caused painful psychological shocks which have often distorted the true relationship of the citizen to the community. This denial to our sons of the facts of their world, and the proper interpretation of those facts, has been short-sighted and unjust in the extreme, for it has too often left them unprepared, in military skills and mental outlook, to face the most basic of human challenges." The implication seems clear that UMT is to accustom our youth to the view that war is "endemic" or inevitable and enduring. We must recognize the inevitability of international disagreements and that our generation faces a long period of international tension. However, that does not mean that war is "endemic." The experience of other nations has been that universal military training results in the establishment of a military clique in government and social life that has often proved subversive of democratic values.

b. The Commission stresses that the moral welfare of the

trainees could be protected and enhanced by proper leadership and by (1) opportunities for religious worship, (2) a character guidance program, and (3) an information and educational program. We are not impressed with the present programs of this type in the armed forces though they have been improved over the years. We do not believe that, in a coerced military situation, it is possible to inculcate character or religious values as effectively as in a voluntary situation.

c. The subjection of the vast majority of the young men of the nation to a six months' period of military training and seven-and-a-half years of involvement in the reserve program would seriously disrupt their family ties at an important period. It would tend to foster in them an acceptance of authority rather than a dependence on individual initiative and democratic co-operation. Their schooling in war would tend to destroy their sense of religious and ethical values.

d. The establishment of UMT would tend to distract our nation from more creative efforts for disarmament and peace to military preparations with the dangerous consequence of stimulating a war spirit.

Therefore, we urge the Congress of the United States to consider this report in making their decision on the program of Universal Military Training recommended by the National Security Training Commission and to repeal the section of Public Law 51, 82nd Congress, entitled the Universal Military Training and Service Act, which establishes UMT.

We further urge our people in the United States, as Christian citizens, to study this report and to communicate their views to their Senators and Representatives in the Federal Congress, to the President and to the Chairmen of the Senate and House Committees on the Armed Services, Senator Richard B. Russell, and the Hon. Carl Vinson respectively. Because Congress may act at any time after it convenes on January 8, this must be done immediately.

VI. ECONOMIC AID AND COOPERATION

1946: MINUTES, 15TH BIENNIAL CONVENTION, ULCA, pp. 461, 467.

The Convention recommended:

That in view of the world's need for food, the Church encourage pastors to urge members as Christian citizens to cooperate with every reasonable effort of the government to conserve food and to minister to the material needs of people wherever the same exist.

1948: MINUTES, 16TH BIENNIAL CONVENTION, ULCA, pp. 374, 384.

The Convention requested:

That The United Lutheran Church in America urge its people to support continued appropriations by Congress of sums for the European Recovery Program sufficient to give that program a chance of success in fulfilling its purpose of rehabilitating the nations ravaged by war.

That The United Lutheran Church in America urge its people to support all proper means of furthering international trade upon which in part peace depends.

1952: ADOPTED BY BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 18TH BIENNIAL CONVENTION, ULCA, pp. 788-89.

The Board of Social Missions of The United Lutheran Church in America re-emphasizes its support of the principle of governmental programs of technical assistance to underdeveloped areas of the world as a means by which a part of our Christian responsibility to our fellow men might be demonstrated.

Hunger, disease, poverty, and illiteracy are the common lot of

half of the world's people. These help to create a fertile field in which the seeds of communism and war take root.

People of the underdeveloped countries are no longer content with their role as colonial subjects and are demanding justice and a better way of life. The tensions between Communism and Western society are greatly increased by the political unrest growing out of colonialism and poverty.

In this situation Christian people have a great opportunity and responsibility to follow Christ's command to help one another by supporting the United Nations' program of technical assistance, the Colombo plan of the British Empire, and the United States' Point IV Program. These programs are not relief handouts, but rather the furnishing of minimal amounts of capital and goods along with major numbers of technically trained and socially skilled leaders to nations requesting such assistance in programs of self-development.

The Congress of the United States is at the present time considering the proposal for a Mutual Security Program for the fiscal year beginning in July, 1952, which calls for an appropriation of 7.9 billion dollars, broken down as follows:

Direct Military Aid	$5,350,000,000
Defense Support (Raw Materials)	$1,819,000,000
Economic and Technical Aid	$ 656,000,000
Administration	$ 75,000,000

The appropriation for economic and technical aid, which is less than 10 percent of the total, includes all appropriations for the Point IV Program. The exact amount of the Point IV budget, probably between two and three hundred million dollars, cannot now be stated. In any case it does not seem likely to be more than 5 per cent of the Mutual Security Program and less than 1 per cent of the total budget for national defense.

We urge our people in the United States to correspond immediately with their Representatives and Senators in Congress asking that appropriations for Economic and Technical Aid be kept at least at the recommended level.

In addition a variety of study materials have been recommended to the churches and representation at conferences of the UNESCO and the Point IV Program have been arranged.

VII. WORLD ORDER

1950: ADOPTED BY EXECUTIVE BOARD. REPORTED IN MINUTES, 17TH BIENNIAL CONVENTION, ULCA, pp. 555-58.

In the face of new alarms and fresh fears, the Church of Jesus Christ must seek in faith and hope to find the way to achieve God's purposes in human society. In this task, the Word of God is the source of our convictions. We place our reliance upon Jesus Christ as Leader and Guide.

As Christians, we must seek to meet our responsibilities to our fellow men, the whole of human society; because of human limitations of judgment, we may not always be agreed as to the procedures to be followed. This statement does not propose to dictate to Christians: but, because the common witness of the Church is an important guide to the individual conscience, we here present certain principles to impress Christians with their heavy responsibility for world order.

I. Christian Principles

1. The Sovereign God is the Loving Father of all men and of all nations.

No nation stands outside God's Law, nor can any nation rightfully demand man's highest allegiance. Human action, if it is to help toward peace among men, must conform to God's righteous will.

2. As Christians we are further moved by the compulsion of love for our fellow men.

We must do good to our fellow men and we must avoid policies harmful to any of them, not only from a sense of duty but because we would help and not harm those we love.

3. Under God's guidance, men have the power to seek peace; self-willed, they may oppose peace.

Our God-given aspirations are often corrupted by pride, selfishness and a desire for power. Because there is a redemption in Christ, we have hope for peace. So long as sin remains, however, any peace that is attained will continue to be a precarious peace.

4. War is evil at its roots and in its fruits.

Although Christians differ as to their right to participate in existing war, there is no disagreement as to its evil sources and effects. War inevitably tends to corrupt both victor and vanquished. In its destruction of life and property and in its still more serious damage to morals and spiritual ideals, war increasingly menaces Christian character and the Christian way of life. The Christian, therefore, seeks war's abolition, seeing in every war a violation of the spirit and teachings of Jesus. To prevent wars, the Christian hopes, prays and strives for effective peaceful means of settling international disputes and difficulties.

5. God's love for all men implies a world-wide community in which each man seeks the good of all.

God has made of one blood all the peoples of the earth. Christ's command of neighbor-love may not be limited to community or nation. It involves obligations which are worldwide. Only under the constraint of love for all men may the Christian determine his attitude to world problems.

6. The Christian is charged with a duty to maintain and promote the welfare of society.

Since God wills to rule His earthly realm, and since the presence of His Holy Spirit alone prevents it from falling into chaos, every Christian is constrained in Christ to serve his neighbor, to defend the good and to overcome evil.

7. There is no place for discouragement, for our confidence rests in God.

There can be no assurance that our efforts will bring peace in our time. This generation seems destined to live in the midst of turmoil

and contention. Nevertheless, whether we live or whether we die, we are the Lord's. Our hope is in Christ. With Him is the victory and in Him we trust. He maketh wars to cease.

II. Christian Action

A.

Christianity under God must make its contribution to a just and peaceful world order through the Church.

The Church Ought:

1. Promote righteousness, justice and peace in the world by inspiring and aiding each Christian to live Christ's Gospel ever more fully in his world relationships.

2. Recognize that Christian discipleship in all nations holds the greatest promise for international peace.

3. Redouble its efforts toward bringing Christ to non-Christian individuals in all parts of the world. Countries which may be keys to international war or peace should especially receive our intercession and evangelistic efforts. No nation should be neglected on the ground of its hostility, resistance or indifference.

4. Extend Christian fellowship, love and ministration to all those who accept military service as their duty and to those who hold it their duty to refuse any participation in war.

5. Provide adequate materials for study concerning Christian attitudes, responsibilities and activities in world affairs and stimulate their effective use. The Church may help its members to evaluate practical proposals, but it must reserve to its member the final decision whether such proposals tend to accomplish Christian ends.

B.

Christianity under God must make its contribution to a just and peaceful world order through the efforts of individual Christians.

The Christian Ought:

1. Examine himself first and confess contritely his own sins of

pride, hate, greed, envy, fear and selfishness—those sins which on a world scale cause war.

2. Strive to overcome scorn, hatred and bitterness toward other nations and peoples.

3. Forgive for Christ's sake the sins of our fellow men of other nations. This does not preclude reasonable safeguards against threats of future aggression or punishment of individual offenders against recognized laws. It does forbid retaliation or vengeance.

4. Learn all he can about the peoples of all lands so that he may the better understand and appreciate them and may the more graciously manifest Christian brotherhood toward them.

5. Aid, through relief and rehabilitation, those at home and abroad who suffer from the effects of war, and welcome into the fellowship of our own congregations those Christians whose backgrounds and customs may be strange to our communities.

6. Oppose in the spirit of Christ every type of fanatical nationalism or internationalism which seeks to make allegiance to the State or to a materialistic program man's supreme obligation. We should be on the alert to oppose anti-Christian tendencies in our own land as well as in other parts of the world.

7. Support only such proposals for effecting a peaceful world order as conform to Christian principles. If proposals meet this test, they may then be examined for their practical soundness and possibility of acceptance.

8. Recognize the United Nations as our existing instrument for world order. It is a man-made institution; it is not perfect. Despite all jealousies, misgivings and fears, it has accomplished much good and is capable of much greater good. We should seek, by every possible means, to uphold its hands in the hope that it may become a more effective world organization guided by Christian principles.

9. Put his whole trust in the Grace of God and the redemptive power of the Gospel.

VIII. PEACE AND THE COMMUNIST THREAT

1948: ADOPTED BY BOARD OF SOCIAL MISSIONS. REPORTED IN MINUTES, 16TH BIENNIAL CONVENTION, ULCA, pp. 367-68.

The existence of nation-wide anxiety and hysteria over the tensions between Russia and the United States makes war a possibility though not an inevitability. Sharp differences exist between the Soviet Communist party and the "Western" democracies over Communism's methods of spreading its faith through infiltration, fraud and terrorism. There is also a sharp difference between Communist faith and the Christian faith. We must further recognize that the suspicions of the Soviet leaders have been aroused because many policies and practices of the United States have not been fully democratic, and because they have been promoted in an intemperate and inconsistent manner. These basic differences need not result in war, and in fact cannot be resolved by war. Communism has only gained its chance in Russia and Central Europe through the chaos and impoverishment resulting from two world wars. A third world war, even if waged to prevent the spread of communism, would almost certainly result in the loss of our own democratic freedom, and in the disruption and anarchy on which communism grows.

Public confidence and strength based on a sound democratic program of cooperation between America and Western Europe, a program designed to speed economic, social, political, and moral recovery is the best bulwark against communist infiltration and terrorism. The support of a cooperative program of this kind has always been encumbent upon us as Christians. It has special political significance now. Failing to achieve its goal by its shortsighted methods, in our estimation, Soviet communism will not attempt an unprovoked military aggression.

Nevertheless the dangers of war will continue unless the intemperate voices of the molders of public opinion and the hysteria of our people are calmed. There is reason to fear that our present mood can turn any incident, no matter how insignificant, into a war. So the

present mood of our people and of elements in the government of the United States constitutes an immediate threat to peace. It is against this threat that we should direct a program of action now.

At the same time we must develop a long-range program of action in support of a positive program for building world order and peace. The recognition that we may fail to avoid war should make us doubly concerned to leave nothing undone which can now be done. We have confidence that if we act with a sense of Christian responsibility now, ultimately it will be possible, under God, to resolve the tensions and conflicts growing out of the fundamental differences existing between the United States and Russia.

For too long a period the Church has failed to interpret adequately its Gospel, so as to focus man's attention on his responsibility, under God, to work for justice, freedom, and social order. We have permitted oppression and discrimination to go unquestioned by the Church. Yet our Gospel reminds us that in Christ we are members one of the other. Christ died that we all might be one. War is the antithesis of the spirit of the Gospel, which proclaims peacemakers to be the children of God. As Christians we are called to be fully mindful to our own, and of our nation's sins and shortcomings. In this spirit of humbleness and concern for God's peace we believe it possible for Christians to contribute to the building of peace among men today.

As practical steps to avert World War III we believe both individuals and church groups should:

1. Study the statements *A Positive Program for Peace* and *Soviet-American Relations* circulated by the Board of Social Missions.

2. Challenge the judgment of those who say "War is inevitable," and those who urge "a preventive war" with Russia.

3. Discuss, if possible in person, otherwise by letter, the present international situation in the light of the above-mentioned statements with your congressional Representatives and Senators.

4. Seek to influence others to join you in securing support of a Federal program of sound democratic co-operation with other nations.

5. Pray daily that the leaders of the nations may know and follow God's will and that as individuals we may be cleansed from hatred and selfishness.

IX. PROBLEM OF NUCLEAR WEAPONS

1960: MINUTES, 22ND BIENNIAL CONVENTION, ULCA, pp. 797-98, 1036.

We believe that the great technological advances of the nuclear-space age hold great promise for the future of civilization at the same time that they pose the possibility of its destruction. We believe that these new dimensions of knowledge and power have developed under the sovereignty of God Who continues to rule over men and nations. In the light of His redeeming act in Jesus Christ we hold that it is His loving will that this new potential be used in the service of justice, freedom and peace, and that it is the responsibility of Christians to make every effort to guard against its destructive employment and to harness it for the general enhancement of the life of all mankind.

We recognize that, because of the pervasiveness of sin, war is always a threat; but we do not believe that it is therefore inevitable. Hence Christians are constrained by the love of God in Christ to join with others in working for the abolition of war and for the extension of peace, justice and freedom among the nations. In this process we must oppose and seek to overcome all forms of totalitarianism which deny the nature and destiny of man as revealed in Jesus Christ.

We urge the governments of the United States and Canada to wage peace and seek the prevention of war simultaneously by (a) assisting the economically underprivileged nations of the world to attain higher standards of living; (b) consolidating and extending their ties with free nations; (c) engaging with other governments in peaceful competition where important differences exist and in peaceful cooperation where fundamental principle is not compromised.

We urge the governments of the United States and Canada to

support and strengthen the United Nations and its agencies. There is particular need to encourage the development of the rule of law as well as provisions to insure international security in a manner compatible with the security needs and vital interests of all nations.

We reaffirm that though conscientious objection to military service is rejected as normative for the church's political ethic, it should be respected and protected as a vocational choice for individual Christians. (Minutes of 12th Biennial Convention of ULCA, p. 138).

We recognize that armaments are today a basic element in international diplomacy. Their possession in peace may serve to deter aggression. Their use in war for purposes of defense may be justified as a necessary evil in a sinful world. Under no circumstances can aggressive or preventive wars be sanctioned. Armaments, both their possession and use, have always been fraught with hazards, but they have now reached a destructive capacity which, if fully utilized, could engulf the nations in a holocaust of mutual annihilation. We are therefore convinced that the decision to have recourse to arms must be determined by the extent to which justice and freedom may be advanced. No nation is justified in the use of weapons of such magnitude as would result in the total destruction of human life. At the same time we recognize that the dilemma posed by the availability of these weapons can be resolved in abstraction only at grave risk. We are persuaded that this dilemma will remain a burden of mankind through the foreseeable future and that decisions must be made humbly and responsibly as each new situation arises. The dangers inherent in the nuclear-space age will be decreased in proportion to the effectiveness of agreements for the cessation of nuclear weapons testing and the reduction of national armaments under international inspection and control.

We call upon the governments of the United States and other nuclear powers to persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control. Toward this end we believe that a moratorium on testing should be continued until every opportunity to secure such effective agreements has been utilized. We

advocate this position not only because hazards to health will thereby be kept at a minimum but also because agreement on the cessation of testing could serve to allay suspicion and provide an international experience in inspection and control which are deemed essential to the regulation and reduction of armaments in a manner that will not endanger the security of any nation.

Recognizing that an open-ended armaments race poses grave peril for ourselves and all nations, we urge the governments of the United States and Canada to engage in untiring search for new and viable forms of arms limitation and control. We believe that this requires dealing realistically with the unsolved problems of the cold war. Any approach should therefore include efforts directed at relaxation of international tensions and settlement of political problems, and calls for the readiness for step-by-step progress and patience with limited achievement.

LEISURE AND ENTERTAINMENT

I. CREATIVE USE OF LEISURE

1934: MINUTES, 9TH BIENNIAL CONVENTION, ULCA, pp. 482, 483.

The Convention resolved:

That to deal constructively with the modern problem of increased leisure, we call upon our clergymen, and other leaders, particularly in the field of religious education, to create and promote the best possible parish and home programs for the worthy use of leisure; and thus positively contribute to the development of the richest attainable life experience for our people.

That, in view of the power of leisure, either for good or for evil, in the development of character, and of the impossibility of the unregenerate heart's discriminating between spiritually and morally healthful and unhealthful uses of leisure, we challenge our pastors and people to redouble their efforts to touch the heart of every individual within reach with the message of the Gospel that, by the power of the Spirit, the will-to-righteousness may become a trait of his character, assuring the Christian use of all his time, whether in leisure hours, or in hours of stated employment.

II. MOTION PICTURES

1924: MINUTES, 4TH BIENNIAL CONVENTION, ULCA, p. 276.

In reference to the statement concerning motion pictures, we recognize the evil that is produced by suggestive, lewd and immoral

pictures, and we believe that it is the duty of the Christian Church to protest against the same. In order to make such protest effective, we recommend that careful surveys be made in various centers and where such a survey shows conditions such as are referred to, that protests, with the facts secured, be presented to the Governor of the State in which such surveys shall have been made. We recommend that the Committee on Moral and Social Welfare be hereby authorized to act in accordance with this resolution.

1932: MINUTES, 8TH BIENNIAL CONVENTION, ULCA, pp. 418-19.

Resolved, That the United Lutheran Church adopt the following submitted by a special committee after investigation and careful study of the particular subject:

Whereas, Throughout our land and nearly the whole civilized world, the moving picture has become a great center of attraction for the vast multitude of people, and especially for the young, and

Whereas, Notwithstanding the wonderful possibilities for both instruction and entertainment in pictures of good moral standard, the great commercial producing companies so often persist in forcing, through the block booking system, upon the communities of our land, a dangerously high percentage of pictures that are salacious and inciting to crime, and in pushing the sale of these in Europe and in Mohammedan and "heathen" lands, to the shame and injury of our American civilization, and to the great hindrance of our missionary work.

Therefore, Be It Resolved, That our United Lutheran Church in America hereby registers its strongest protest against the making, showing and sale of such pictures, as many prove to be most insidious forms of moral poison, and urges its pastors, teachers, parents and others to take a stand against this evil as it is brought into their communities.

1934: MINUTES, 9TH BIENNIAL CONVENTION, ULCA, pp. 481-83.

The Convention resolved:

That we challenge our people to consider well that it is inconsistent with the ethics of the Christian life to patronize motion pictures portraying vileness; that to attend such pictures makes them accomplices in this crime against the moral well-being of the individual and the social order; that we urgently summon all who count themselves followers of the gospel, when they have doubt as to the wholesomeness of a picture, or see or hear it indecently advertised, to withold their patronage, and to attend only such pictures as are wholesome and decent and meritorious; and that they avail themselves of the help of every reliable agency in their efforts to choose the good and avoid the bad, among the pictures scheduled for exhibition.

That we encourage our people to foster the organization of local leagues of citizens through which public opinion may be aroused and sentiment expressed, without mincing words, first to local exhibitors, and, if necessary, to the community, and that we direct the Committee on Moral and Social Welfare to prepare a suggested program of action, and furnish it on request, to pastors, congregations or other groups seeking to make the present nation-wide crusade for decency in the films locally effective.

That, in recognition of the fact that the entertainment provided by clean and worthy pictures is legitimate and highly to be lauded, our people be urged to endorse and support enterprises or movements meant to provide clean, wholesome recreation.

That we recommend to our pastors that they convey these recommendations to their people.

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 373, 377.

We challenge our people to attend only wholesome, decent, worthy pictures since degraded films work havoc with their own moral

well-being and make them accomplices in a conspiracy to enrich motion picture producers at the expense of society's moral order.

We urge upon all parents the wisdom of making it a rule that their minor children shall not attend a motion picture until they shall have satisfied themselves that the films to be shown are of wholesome character for juveniles, and that their children shall not normally have permission to attend the theatre more than once a week.

We request the editors of our several publications, if feasible, to secure the service of a reliable film estimate agency, and publish its evaluation of current films regularly for the information of our constituency.

We challenge our people to further the cause of free community selection of motion pictures, by using their influence in every legitimate way in behalf of the abolition of the motion picture trade practices known as "block booking" and "blind selling".

III. INDECENT LITERATURE

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 373, 377.

We condemn the flood of indecent literature, especially magazines, vile beyond belief, freely and contrary to law on sale at news stands and other public places in many communities, and recommend that pastors and other leaders investigate this matter in their own communities and co-operate with local law enforcement officers and others for the elimination of this evil, as has been done in Lancaster, Harrisburg and other places.

IV. GENERAL

1940: MINUTES, 12TH BIENNIAL CONVENTION, pp. 332, 341.

The Convention resolved:

That we encourage all pastors and congregations to give earnest consideration to the best ways and means of combating the social evils that in every community hinder the operation of the Holy Spirit through the Gospel and subvert Christian faith and life.

MARRIAGE AND FAMILY LIFE

I. SOCIAL CHANGES AND THE FAMILY

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 415-16, 422.

Family life is being dishonored by a large part of our population; fidelity in wedded life is far too lightly regarded; filial respect and obedience are slighted and lax social practices prevail.

We believe that the religious-social institution of marriage should be kept as sacred and serious as possible in the estimation of the community. The wedding ceremony itself, adding as it does dignity and symbolism, is of great significance.

We believe that there should be an interval between the issuance of a license and the ceremony itself, during which period there should be a publication by the State of intentions.

We feel that the Church should do all in its power to help the State fight against all public sources of sensual appeal, including indecent forms of amusement and literature, through which the greed of money panders to sensuality. Education in matters of sex should be imparted not only by competent teachers but primarily in the family.

It is our conviction that the functions of the home are being endangered by changing economic conditions which threaten the stability of our monogamous ideals and cause women in increasing numbers to seek careers outside the home; we therefore, seriously urge our pastors and people to study these newer relationships between industry and the home.

II. RELIGION AND THE FAMILY

1928: MINUTES, 6TH BIENNIAL CONVENTION, ULCA, pp. 585-86, 595.

The Convention reaffirmed its conviction:

That the family is a divine institution and that the orderly governance of the life of mankind is directly dependent upon the preservation of its integrity and stability.

That, in view of the unique relation in which parents and children stand to one another, any social arrangement which tends to separate children from their parents arbitrarily or unnecessarily is opposed to the common good and needs to be condemned.

That the unity and stability of the family can be maintained most effectively through the cultivation of a mutual good will which will constrain each member to seek the good of all and not a merely selfish happiness.

That genuine good will between the members of a family can best be cultivated through the power of true religion.

Therefore, be it resolved,

1. That pastors be urged to testify clearly and emphatically to the value and necessity of religion in order that the family as an institution may be maintained against the forces which are tending to undermine it at the present day.

2. That, inasmuch as the example and precept of godly parents is of far greater potency than any reform or prohibitive measures which may be proposed or attempted to combat the divorce and other evils which threaten the family, Christian parents be exhorted to make the home the true nursery and training school of Christian living.

3. That the Church seek in every way to assist parents in the discharge of this duty, by encouraging the practice of family worship and by introducing into the curricula of its schools such material as will help to inculcate Christian ideals of marriage and family life in the youth.

III. MARRIAGE, FAMILY AND DIVORCE

1930: MINUTES, 7TH BIENNIAL CONVENTION, ULCA, pp. 111-12, 116.

1. The United Lutheran Church, in accordance with the teaching of the Scriptures, holds that marriage is a holy estate, ordained of God, and to be held in honor by all. It deeply deplores the increasing disregard of the sanctity of the marriage tie, and solemnly protests against all teaching and practice which violates this sanctity and are therefore contrary to the revealed will of God.

2. It urges its pastors to instruct their people regularly and systematically in the meaning and responsibilities of marriage; to seek to maintain among them a Christian conscience on divorce; to be ready, whenever conditions demand it and opportunity offers, to bring the gospel of reconciliation to bear upon those who may be in serious danger of estrangement; and in general to minister through Word and Sacrament to that growth in grace which is the only effectual safeguard against the moral laxity of the times.

3. While it is indispensable that a pastor in performing a marriage comply with every civil requirement, we maintain that he is also accountable to God, and that he therefore not only has the right, but should feel constrained, to refuse to perform any marriage which, so far as he has had the opportunity of discovering after earnest endeavor to ascertain the facts, is not in accordance with the divine requirements. The rite of Christian marriage is a service of the Church and its distinctively religious character when performed by a minister of the Church should never be subordinated to other considerations.

4. With respect to divorce we hold that marriage according to the will of God is indissoluble and is normally terminated only by the death of either party. When it is otherwise dissolved the will of God is frustrated. In general, therefore, all divorce is to be condemned, and, whenever possible, avoided.

5. A great body of the leading thinkers of the Lutheran Church in the past have taught that the marriage bond is effectually dissolved

by the sins of adultery and malicious desertion, and that, when a divorce has been legally granted for either of these causes, the innocent party is free to marry again. This position we now reaffirm.

6. With respect to the remarriage of divorced persons, The United Lutheran Church recommends to its constituent synods that they insist that their pastors abide by the rule that only the innocent party to a divorce which has been granted on scriptural grounds can be remarried under the auspices of the Lutheran Church during the lifetime of the other party, and then not until the expiration of a year after the divorce shall have been granted.

7. The matter of retaining within, or admitting to, the membership of the Church persons who have been divorced on other than scriptural grounds and who have remarried during the lifetime of the former husband or wife falls under the rule of discipline provided for by the constitution of the congregation. In all such instances pastors and church councils are exhorted to proceed with care and true spiritual wisdom, having proper regard for the Church's purity and honor, but also mindful of her mission to minister the means of grace so that sinners may be converted, restored and saved.

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 374, 378.

We request our pastors, wherever possible, to hold conferences with couples planning to marry, with the purpose of emphasizing the sacredness and enduring character of the married state, according to the plan of God.

We reaffirm our position, holding that no Lutheran minister should perform a marriage ceremony for a divorced person, until he is convinced that the individual is the innocent party in a divorce occasioned by grounds recognized by the Church as valid. (See U.L.C.A. Minutes 1930, page 112, item 6).

1940: MINUTES, 12TH BIENNIAL CONVENTION, ULCA, pp. 332, 341.

The Convention resolved:

That we urge all pastors, teachers, and parents to aid in preserving the sanctity of marriage and the integrity of the home by fostering worship in private, in the family, and in the public services of the Church; by making provision for Christian instruction regarding the basic facts of life; by the counselling of married couples, and especially those contemplating matrimony; and by binding together the home and the Church.

1944: MINUTES, 14TH BIENNIAL CONVENTION, ULCA, pp. 347, 397.

The Convention resolved:

That the Church call the attention of its pastors and people to the serious dangers of hasty marriages and ill-advised marriages between persons of different faiths and races.

1956: MINUTES, 20TH BIENNIAL CONVENTION, ULCA, pp. 1145-46, 1188.

1. Marriage is that order of creation given by God in love which binds one man and one woman in a life-long union of the most intimate fellowship of body and life. This one-flesh relation, when properly based on fidelity and love, serves as a witness to God's grace and leads husband and wife into service one of the other. In their marriage, husband and wife are responsible to God for keeping their vows and must depend upon his love and mercy to fulfill them.

2. God has established the sexual relation for the purpose of bringing husband and wife into full unity so that they may enrich and be a blessing to each other. Such oneness, depending upon life-long fidelity between the marriage partners and loving service one of

the other, is the essential characteristic of marriage. Marriage should be consummated in love with the intention of maintaining a permanent and responsible relation. Continence outside of marriage and fidelity within marriage are binding on all.

3. Procreation is a gift inherent in the sex relation. In children the one-flesh idea finds embodiment. Children bring great joy to marriage and reveal how God permits men to share in his continuing creation. Married couples should seek to fulfill their responsibilities in marriage by conceiving and nurturing their children in the light of Christian faith.

4. Husband and wife are called to exercise the power of procreation responsibly before God. This implies planning their parenthood in accordance with their ability to provide for their children and carefully nurture them in fullness of Christian faith and life. The health and welfare of the mother-wife should be a major concern in such decisions. Irresponsible conception of children up to the limit of biological capacity and selfish limitation of the number of children are equally detrimental. Choice as to means of conception control should be made upon professional medical advice.

5. Marriage, as ordained by God, is a life-long indissoluble union consummated through consent and coitus. Any breaking of the marriage bond involves sin and suffering. Forgiveness and reconciliation are incumbent upon all within marriage, and especially upon Christians. The church should extend its counseling services in an effort to maintain and strengthen families when they face difficulties threatening their unity.

6. Where marriage failure and divorce occur among Christian people, the church should recognize its involvement in the failure and seek to lead all concerned to repentance and forgiveness. If it proves impossible or unwise in the light of Christian love and concern for the welfare of all involved to reconstitute the marriage, then the church should continue, insofar as possible, to minister to each person involved.

If the question of the remarriage of a divorced person arises, pastors and congregations of The United Lutheran Church in America

should make their decisions on the particular circumstances in each case, being guided by the following considerations:

a. While it is the Christian teaching that marriage is a life-long indissoluble union and that divorce and remarriage do violate God's order, nevertheless, God in his love does accept the sinner and deals with him according to his need. The church has recognized that marriage may be a remedy for sin and has seen in such Bible passages as Matthew 5:32, 19:9, and I Corinthians 7:15 the possibility of remarriage, but it also knows that the final basis of decision is loving concern for man in his actual situation.

b. The divorced person seeking remarriage must recognize his responsibility in the breakup of the former marriage. He must give evidence of repentance and have made an effort to overcome his limitations and failures. He must have forgiven his partner in the former marriage, and he and his intended spouse must give assurance that he will fulfill his obligations to those involved in his former marriage.

c. The divorced persons must give evidence of his Christian faith by his witness in the church and must have received adequate counsel and training in preparation for marriage. He must be prepared to undertake the full responsibilities of marriage in dependence upon God.

7. The church should provide opportunities for its pastors and lay leaders to prepare themselves to meet their responsibilities in ministering to families and young people contemplating marriage. This involves seminary training, in-service training opportunities, college courses, and special courses and institutes for lay leaders. Study material based on the view of marriage set forth in these SUMMARY STATEMENTS should be provided.

8. Congregations should provide opportunities for study courses and other activities in preparation for marriage. Help should be given through activities strengthening and enriching the life of existing family groups. Each pastor should require regular counseling periods

with couples before marriage. In part this may be done with groups, but private and individual conferences should also be required.

9. Congregations and youth auxiliary and student groups of the church should continue to carry on educational programs regarding the special problems in mixed marriages. The inevitable compromise or denial of the evangelical faith, and the social and cultural problems usually accompanying such marriages, should be thoroughly explained.

10. The wedding service is a service of the church in which the atmosphere of reverence and worship should be maintained. The recognized service of the church should be used, and only such activities as are in conformity with the Christian view of marriage and in keeping with a service of worship should be permitted.

11. The home as the best channel for Christian nurture, education, and evangelization should receive renewed emphasis by all agencies of the church. Baptism, as God's act of accepting the child into the church in response to which parents have far-reaching responsibilities, should receive its proper stress in Christian teaching and practice. In preparation for baptism, parents should receive special counsel and instruction as to their duties and opportunities in the rearing of their children. The church should prepare and encourage the use of materials to stimulate and help parents in their task of Christian nurture.

12. In order to develop the highest standards of pastoral practice regarding marriage and family life, synods should hold conferences of pastors for discussion and clarification of the pastoral practices envisaged in this study.

13. Christian citizens should seek the enactment of uniform and constructive marriage and divorce laws. Such laws should encourage the procedures of adjustment and reconciliation rather than adversary litigation.

1956: ***Ibid.,*** **pp. 1157, 1188.**

The action of the Convention adopting the foregoing statement was in the form of the following resolution:

That The United Lutheran Church in America adopt, as a guide to its congregations, the Summary Statements at the close of the "Study on Marriage and Family Life" (pp. 1132-74) to supersede paragraphs 4, 5, and 6 of the "Statement on Marriage and Divorce" adopted by the 1930 convention, together with those parts of the 1930 preliminary statement (1930 ULCA Minutes, pp. 103-112) applying thereto.

TEMPERANCE

I. PROHIBITION

1920: MINUTES, 2ND BIENNIAL CONVENTION, ULCA, p. 480.

Whereas, The Legislatures of the several States and the Congress of the United States have adopted the Constitutional Amendment prohibiting the traffic in intoxicating liquors as a beverage;

Resolved, I, That we hereby express our great gratification in the elimination of what was formerly known as the American saloon, with the liquor traffic which established and supported it, believing it to have been hurtful to the economic and moral welfare of the people of our land.

II, That we are opposed to any and all measures looking to the return of the saloon, and that we earnestly admonish our people, as Christian and patriotic citizens, to stand firmly for obedience to and enforcement of the prohibition laws of our country.

1922: MINUTES, 3RD BIENNIAL CONVENTION, ULCA, pp. 415, 422.

Concerning the problem which has been created by those who in an unlawful way are seeking to invalidate the law of the United States in the matter of prohibition enforcement, we would call attention to the constant necessity of enforcement laws on the part of Congress to render all constitutional provisions effective. It is the duty of loyal citizens everywhere within the United States to abide by constitutional provisions and the laws passed by Congress relating to their enforcement.

II. ALCOHOL EDUCATION

1936: MINUTES, 10TH BIENNIAL CONVENTION, ULCA, pp. 374, 378.

Having due regard to the growing menace of the liquor traffic, we request the Executive Board to direct the proper agencies of the church to publish and distribute educational literature dealing with this evil; and we admonish our pastors, our other church leaders, and the parents in our homes to use every effort to enlighten our youth on the meaning of temperance.

1948: MINUTES, 16TH BIENNIAL CONVENTION, ULCA, pp. 374, 384-85, 688.

The Convention resolved:

That The United Lutheran Church in America urge its members—

To be more active in promoting education in our congregations, colleges, and seminaries in the scientifically demonstrated effects of the use of beverage alcohol;

To give consideration to the effects of the use of alcoholic beverages in their own lives and in the lives of others;

To co-operate in approved and tested methods of rehabilitating those who have become the unfortunate victims of beverage alcohol.

FOOTNOTES

[1]The reference here is to a series of study books designed to "set forth the relationship between the spiritual and the moral life and the relationship between individual questions and the whole problem of life." (1924: *Minutes, 4th Biennial Convention,* p. 272.)

[2]A study outline of the responsibility and policy of the Church in relation to social problems and needs. It was later elaborated into a 32-page study book, *Facts and Forces in the Social Order* by W. H. Greever, and used extensively throughout the Church.

[3]Published in 1957 as a three-volume study, *Christian Social Responsibility,* edited by Harold C. Letts.

[4]Published in 1959 as a study book, *The Courage to Care,* by Franklin Sherman.

[5]This instruction was given subsequent to the exploration of "a program of group fellowship and discussion" authorized by the 1956 Convention. (1956: *Minutes, 20th Biennial Convention,* p. 1174.)

[6]A statement adopted by the 1922 Convention offers some illumination on the proper posture and function of the church in relation to the state. (See p. 13.)

[7]This has reference to the above statement, "Protest Against Vatican Relationships", which was prepared by Dr. Frederick H. Knubel, President of the ULCA, 1918-44.

[8]1936: *Minutes, 10th Biennial Convention, p.* 377.

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